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NEW TESTAMENT
MILLENNARIANISM:
OR,
THE KINGDOM AND COMING OF CHRIST
AS TAUGHT
BY HIMSELF AND HIS APOSTLES.



NEW TESTAMENT MILLENNARIANISM:

OR,

THE KINGDOM AND COMING OF CHRIST

AS TAUGHT

BY HIMSELF AND HIS APOSTLES;

SET FORTH IN

EIGHT SERMONS

PREACHED BEFORE THE UNIVERSITY OF OXFORD,

IN THE YEAR 1854:

AT THE LECTURE FOUNDED BY

THE LATE REV. JOHN BAMPTON,

CANON OF SALISBURY.

BY THE

HON. AND REV. SAMUEL WALDEGRAVE, M.A.

RECTOR OF BARFORD ST. MARTIN, WILTS, AND LATE FELLOW OF
ALL SOULS COLLEGE.

"Hujus itaque ultimi Judicii Dei testimonia de Scripturis sanctis quae ponere institui, prius eligenda sunt de libris Instrumenti novi, postea de veteris. Quamvis enim vetera priora sint tempore, nova tamen anteposenda sunt dignitate. . . . Nova igitur ponenda sunt prius, quae ut firmitus probemus, assumenda et vetera. . . . Hunc et ipse Jesus Christus ordinem servandum esse demonstrans, '*Scriba*,' inquit, '*eruditus in regno Dei, similis est viro patrifamilias, preferenti de thesauro suo nova et vetera.*' Non dixit, vetera et nova: quod utique dixisset, nisi maluisset meritum ordinem servare quam temporum." *Augustinus De C. D. lib. xx. cap. iv.*

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TO
WILLIAM, EARL WALDEGRAVE,
THIS ATTEMPT
TO VINDICATE FROM ENTANGLING PERPLEXITIES
THE SCRIPTURAL SIMPLICITY OF THE
CHRISTIAN'S HOPE
IS AFFECTIONATELY INSCRIBED
BY HIS SON.

EXTRACT
FROM
THE LAST WILL AND TESTAMENT
OF THE LATE
REV. JOHN BAMPTON,
CANON OF SALISBURY.

— “ I give and bequeath my Lands and Estates to
“ the Chancellor, Masters, and Scholars of the University
“ of Oxford for ever, to have and to hold all and singular
“ the said Lands or Estates upon trust, and to the intents
“ and purposes hereinafter mentioned; that is to say,
“ I will and appoint, that the Vice-Chancellor of the
“ University of Oxford for the time being shall take
“ and receive all the rents, issues, and profits thereof,
“ and (after all taxes, reparations, and necessary deductions
“ made) that he pay all the remainder to the endowment
“ of Eight Divinity Lecture Sermons, to be established
“ for ever in the said University, and to be performed
“ in the manner following :

“ I direct and appoint, that, upon the first Tuesday
“ in Easter Term, a Lecturer be yearly chosen by the
“ Heads of Colleges only, and by no others, in the room
“ adjoining to the Printing-House, between the hours
“ of ten in the morning and two in the afternoon, to
“ preach Eight Divinity Lecture Sermons, the year fol-
“ lowing, at St. Mary's in Oxford, between the com-
“ mencement of the last month in Lent Term, and the
“ end of the third week in Act Term.

“ Also I direct and appoint, that the Eight Divinity
“ Lecture Sermons shall be preached upon either of
“ the following Subjects—to confirm and establish the
“ Christian Faith, and to confute all heretics and schis-
“ matics—upon the divine authority of the Holy Scrip-
“ tures—upon the authority of the writings of the
“ primitive Fathers, as to the faith and practice of the
“ primitive Church—upon the Divinity of our Lord and
“ Saviour Jesus Christ—upon the Divinity of the Holy
“ Ghost—upon the Articles of the Christian Faith, as
“ comprehended in the Apostles’ and Nicene Creeds.

“ Also I direct, that thirty copies of the Eight Divinity
“ Lecture Sermons shall be always printed within two
“ months after they are preached, and one copy shall be
“ given to the Chancellor of the University, and one copy
“ to the Head of every College, and one copy to the
“ Mayor of the City of Oxford, and one copy to be put
“ into the Bodleian Library; and the expense of printing
“ them shall be paid out of the revenue of the Land or
“ Estates given for establishing the Divinity Lecture
“ Sermons; and the Preacher shall not be paid, nor be
“ entitled to the revenue, before they are printed.

“ Also I direct and appoint, that no person shall be
“ qualified to preach the Divinity Lecture Sermons,
“ unless he hath taken the Degree of Master of Arts at
“ least, in one of the two Universities of Oxford or
“ Cambridge; and that the same person shall never
“ preach the Divinity Lecture Sermons twice.”

PREFACE.

THE importance of the matters discussed in the following lectures cannot well be over-estimated. For every one who looks by faith to that complete redemption which was achieved by Christ, when he came the first time in great humility, must regard with deepest interest the objects for which that same Jesus shall come again the second time with power and great glory.

Shall this earth and this dispensation pass away when he returns? shall sin, the world, and Satan, from that hour, for ever cease from troubling? Shall the redeemed then at once enter upon the perfect and eternal fruition of their glorious rest? Or shall the earth continue? and shall generations of men continue? and shall sin, the world, and Satan be merely placed in abeyance, but not yet be utterly vanquished? In short, shall "the glorious appearing of our great God and Saviour Jesus Christ" be "the end" and consummation "of all things," or shall it not? These are the questions involved in the Millennarian controversy.

And they are questions of an eminently practical character. For the several articles of the Christian faith have a mutual dependence one

upon another ; and each should be preserved in its simple integrity, its right place, and its due proportion ; else will the general soundness of our whole ministerial teaching be imperilled. How much more so, when tenets really incompatible with the first principles of the doctrine of Christ are (inadvertently) propounded as Scriptural truths.

Nor let it be affirmed, that herein we refer to extreme cases. For the author has taken pains to make himself acquainted with the Chiliasm of the present day, as taught by its most able and most soberminded advocates. And, even when he has thought it right to advert to the volumes of their more imaginative brethren, he has ever been careful to note where the latter stand alone in their speculations.

He can truly say, that he has, in every instance, scrupulously endeavoured to deal fairly by his opponents. If it shall be proved that he has in any case failed in the attempt, no one will regret it more deeply and acknowledge it more readily than himself. For, though personally acquainted with but few among them, he has always regarded them as men of God, worthy in many points of all respect and imitation. Nor will it be found that he has been backward to do homage to the talent which is displayed in some of their treatises ; and to shelter himself beneath the authority of many important statements which those treatises contain.

“But then,” he has been asked, “why have you, regarding as you do these authors as brethren in Christ, availed yourself of this opportunity for engaging in controversy with them?”

He can but reply, that a long residence at Oxford taught him to take an affectionate interest in the younger members of the University. That interest has been already proved, by his bringing before them on past occasions the leading truths of the Gospel of Christ. In the years 1847 and 1848 especially, he delivered, in the discharge of his duty as a select preacher, a course of sermons, afterwards published under the title of “The Way of Peace,” on the ruin of man by sin and his recovery by grace. For he was fully persuaded, that it is only where these truths are Scripturally held and faithfully preached, that sinners can be saved and saints built up in their most holy faith.

The lapse of time has but increased the solicitude with which he regards these future pastors of our Church: while larger experience has taught him how much their ministry, even though sound in the main, may notwithstanding suffer by the admixture of specious error. And there are at this moment many among the most hopeful of these our younger brethren, whose warm religious affections render them peculiarly susceptible to its fascinations. For their sakes therefore he did not hesitate to avail himself of the opening given by

his appointment to the office of Bampton Lecturer, to indicate, as he has now done, the many respects in which he believes the doctrine of a personal reign to be at variance with the plain teaching of Holy Scripture.

Nor, with reference to those who are not members of the University, can the author (when he calls to mind the prestige under which for many years past the tenets he has endeavoured to combat have been urged upon the attention of the Church) regret, that a pulpit, from which he could speak with authority, was expressly appointed for the discussion of subjects like the present. For some such adventitious aid was required to compensate for the unpopularity of his cause ; a cause which he deeply feels to have been worthy of a more learned and a more skilful advocate.

In the pursuit of his object, the author has appealed to the Lord and his Apostles, as they speak in the literal portions of the New Testament volume, for information upon the several questions involved. For he is convinced, that they constitute the one divinely appointed court of arbitration in all such matters of exegetical controversy. He has then in each case proceeded to enquire, whether the Pre-Millennarian exposition of prophecy is compatible with the instruction thus communicated. Where the reply has been in the negative, he has gone on to ask, whether there be not an interpretation of the Prophetic page more

in harmony with the direct testimony which the greatest of the Prophets has been found to yield.

He trusts that this volume will in consequence commend itself to some at least of his readers, as not being justly liable to the charge (so commonly brought against anti-Millennarian works) of dealing exclusively in negations. He has, for example, not only reasserted the ancient doctrine of a general resurrection and an universal judgment at the coming of the Lord; he has also endeavoured to exhibit the true character of the previous kingdom of Christ, as portrayed in the records both of the earlier and later covenants. In other words, it has been his aim to satisfy his readers, that another theory than that which the advocates of the personal reign would have them adopt is hermeneutically possible.

Meanwhile the practical addresses which his lectures contain will prove, that the preacher did not fail, in the discussion of his immediate subject, to bring to the remembrance of his audience, as opportunity occurred, the same humbling, but withal wholesome, truths which he had on previous occasions proclaimed from the University pulpit.

He laments much that the delay of publication has been so great. It was caused, partly by the labour involved in revising the lectures and preparing the notes, and partly by family affliction. His hearers however will, he hopes, acknowledge

that it has not been without its advantages. For it has given the author the opportunity of improving his discourses in many points, while the general argument has been altered in none.

With these introductory observations he commends his work to the impartial consideration of the ministers and people of God; humbly praying, that the Master whom he rejoices to serve may be pleased to pardon all its infirmities, and to make use of it to his own glory and the good of his Church.

June 27, 1855.

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Page 379, line 5, *for* interpretation, *read* interruption.
607, 7, Heb. ii. Heb. xi.

LECTURE I.

THE RIGHT ORDER OF SCRIPTURAL ENQUIRY CONCERNING THE MILLENNIUM.

ACTS iii. 22.

MOSES TRULY SAID UNTO THE FATHERS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU.

THE Second Advent is a leading subject in Holy Scripture. It should also be prominent in the preaching of all Christ's Ministers; else are they disobedient to him, and unfaithful to his church committed to their charge. Disobedient to him,—for it is his express command that they should “preach unto the people, and testify that it is he which was ordained of God to be the judge of quick and dead*.” Unfaithful to his church,—for what subject can there be more edifying, more invigorating, more consoling, than “that blessed hope,

* Acts x. 42.

and the glorious appearing of our great God and Saviour Jesus Christ^b?"

In proportion to the prominence which is due to this topic is the importance of a right judgment concerning it; and yet how many the varieties of opinion which the mere mention of it recalls to the mind! For the second coming of the Lord cannot be fully discussed without some reference to the Millennium of the Apocalypse; and how many the questions which are agitated concerning that thousand years of Satan's binding! Is the period thus predicted already past? Is it now running its course? Or is it wholly future? Again, if yet future, shall it come before or shall it follow after the personal advent of the Lord?

With regard to these several questions I need not tell you, that, in the first place, there have been found, in all ages of the Church, men of loving heart and holy life who, fully expecting a Millennial Sabbatism, have not brooked that it should interpose any delay between themselves and the return of their Lord^c. "The Church," they say, "is bidden to live in hourly expectation of his coming. But how can she do so, if she know for certain that full a thousand years must

^b Titus ii. 13. τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

^c The names of many such excellent men will occur in the course of these Lectures. For the present it is enough to mention Mede, Daubuz, Bp. Newton, Cuninghame, Bickersteth, Habershon, Elliott, Birks, Cumming, and the late heavenly-minded James Haldane Stewart.

elapse before his appearing? No! this cannot be. Isaiah has pourtrayed the glories of the kingdom,—John has announced its duration,—but the King himself must come to establish it. The saints with the weapons of their present warfare are unequal to the task,—their work is but preparatory,—it is by the preaching of the Gospel to gather out an elect remnant. Yet a little while, and the Captain himself of the militant host shall be seen approaching in the clouds of heaven,—all enemies shall be trodden under his feet,—the Devil himself shall be shut up in the bottomless pit,—and then shall Jesus reign for a thousand years with his risen and glorified saints over an earth physically and morally renewed. Then one last, one desperate outbreak of hellish evil more, and for ever God shall be all in all.”

To others^d however, in the second place, it has seemed that these anticipations, fascinating though they be, are the offspring of a misapprehension of the language of Holy Scripture more excusable under the shadows of the Mosaic dispensation, than in the clear shining of Gospel days. “Even if a period of bliss, greater far than any that has yet been seen on this our earth, be before us, it will, it can be brought about,” they say, “only by the same agents and the same instrumentalities as those which have achieved the past triumphs of the Gospel. Christ may indeed yet go forth con-

^d e. g. Whitby, Vitringa, Faber, Wardlaw, Brown, Marsh, Gell.

quering and to conquer,—but his coming will be testified, not by a visible manifestation of his person, but by the more abundant outpouring of his Spirit. To proclaim any other advent than this before the final consummation of all things, is not to prophesy according to the proportion of faith*.”

And, differing from both of these, there is yet a third class of Apocalyptic expositors^f,—there are those who believe that neither party has rightly understood the binding of Satan and its associated symbols. They maintain, that that memorable passage in the twentieth chapter of the Revelation prefigures a state of things in the Church's history very different from that which is so commonly anticipated; a period in fact which, if it be not already past, is, at the least, fast hastening to its close.

Now it is obvious that the manner in which the Second Advent is preached must, in every case, be more or less affected by the judgment which has been formed with regard to this the Millennial question. It is however by the first of the tenets which I have enumerated that the most powerful influence is exerted. For it is impossible, either

* Romans xii. 6.

^f e. g. Augustine, Luther, Paræus, Foxe, Brightman, Ussher, Hall, Baxter, Lightfoot, and more recently Gipps, Wordsworth, Hengstenberg. See for further information on this subject Lecture VII. and the Notes appended to it.

in theory or practice, to separate from the doctrine of the Second Coming of Christ the doctrines of the resurrection of the body, the judgment of quick and dead, and the life everlasting. Now believers in a past and believers in a future Millennium can,—so long as they are agreed in placing the personal advent of the Lord after that predicted period,—with almost equal force proclaim these awful verities exactly as the Creeds of the Universal Church proclaim them. Not so when the Personal Coming of Christ is made to usher in that mysterious age. For then, as I shall have abundant opportunity of shewing you, must another sense than that which seems most natural be given to the authoritative statements of those Creeds; yea, and to the inspired language of the very Apostles themselves. Nor are those elementary truths, those “principles of the doctrine of Christ^a,” which I have just mentioned, the only portions of the faith which are seriously affected by the Pre-Millennial Advent. “The deep things of God^b,” the very doctrines of grace themselves, must, as I shall also have occasion to demonstrate^c, be reduced to harmony with it.

I shall therefore be acting in strict accordance with the expressed design of the Founder of this Lecture, if, while I do not omit to examine Millennarianism in its two other chief modifications, I should devote my principal attention to the

^a Heb. vi. 1.

^b 1 Cor. ii. 10.

^c Lecture IV.

tenets of a Pre-Millennial Advent and a Personal Reign. Are those dogmas Scriptural and sound? Then the Lord our God is bringing back to the minds of his people many long-neglected but most precious truths. But are these tenets unsound? Then have we reason, as faithful watchmen, to warn you against a bewitching but by no means harmless phantasy. Nor is the mischief lessened by the fact, that the advocates of the Pre-Millennial Advent are found, as they most certainly are, among the best men of our day, and the most faithful sons of our Church. As regards the teachers,—their testimony for the truth is weakened by the subtle admixture of specious error. As regards the disciples,—mistaken opinions propounded by such men, with all the seeming authority of abundant Scripture reference, find an easy lodgment in minds predisposed for their reception by lively imagination and warm religious affection. And, when once implanted there, germinate with the less suspicion of danger, because the personal piety of their original propagators has prevented, in their case, the full developement of all the tendencies of their system.

But let me not be misunderstood, when I speak of the “seeming authority of abundant Scriptural reference.” I only wish to remind you, that a Scriptural reference is one thing, a Scriptural proof is another[†]. I have no desire to disparage

[†] “The texts introduced in this publication, which is en-

the authority of Scripture itself. For the controversy before us is, of all others, one which Scripture alone can determine. We may not appeal for its decision to Tradition, whether Rabbinical or Patristic. We may not rely upon a progressive developement of truth, nor may we look forward to a new revelation. The one only question is this, "What saith the Scripture?" And to this our Pre-Millennarian brethren cordially agree. Some of them indeed do appear at times to place greater reliance on such external authorities than is either consistent or wise¹. Still they all unite in professing that it is their honest desire to be tried by the written word, and by that alone. To

titled the Second Coming, the Judgment, and the Kingdom of Christ, being Lectures delivered during Lent at St. George's church in Bloomsbury, are numerous, and drawn from all parts of the sacred volume. It is obviously important however, in the discussion of a grave question like this, that each of these texts should be examined singly with a reference to its context, and with a calm deliberate inquiry into its precise meaning as it stands, before it can be properly used as a basis for further conclusions. There should be, in an investigation of this kind, a severe scrutiny of words and phrases, and a clear exhibition of the scope and design of every passage, so far as it can be ascertained, analogous to the cautious system of induction which is practised in the exact sciences; and every thing, like hasty assumption and the mere juxtaposition of similar passages, without a close and critical examination of each, should be carefully avoided." Essays on some of the Prophecies in Holy Scripture which remain to be fulfilled. By E. G. Marsh, M.A. London, 1844. Seeleys. Essay I. p. 7.

¹ See Note A in the Appendix.

that word then let us betake ourselves. And may God the Holy Ghost be graciously pleased to bestow upon us "the spirit, not of fear, but of power, and of love, and of a sound mind^m."

Before we begin our Scriptural researches, it is most important that the principles according to which they are to be conducted should be clearly defined. For there is no controversy in which fixed laws of biblical interpretation are more needed,—there is none in which they have been less observed. I shall therefore confine myself in the present discourse to the task of enunciating and illustrating the very simple, but most valuable rules, by which, in my judgment, all our investigations should be ordered. Those rules are embodied in the two following axiomatic propositions.

First,—in the settling of controversy, those passages of God's word which are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure.

Secondly,—in all points upon which the New Testament gives us instruction, it is, as containing the full, the clear, and the final manifestation of the Divine Will, our rightful guide in the interpretation of the Old.

Simple though these principles are, they will exercise a very material influence upon our present discussion. For they will direct our investi-

^m 2 Tim. i. 7.

gations into a course the very reverse of that which is usually followed by Pre-Millennarians. For it is a fact, more or less perceptible in all their works, that they lay the foundation of their argument and erect their superstructure with materials taken almost exclusively from the Apocalyptic and Prophetic domains of figure and imagery. The unfigurative portions of the divine word are not indeed left unnoticed; but I am guilty of no injustice, when I say, that reference is generally made to them, with the view rather of accommodating their statements to the conclusions thus established, than of testing those conclusions by their unambiguous teaching^a.

But is this a sound line of reasoning? We think not. Let us recur to the first of those laws of interpretation which I have just enunciated. None will care to dispute it. It declares, that, "in the settling of controversy, those passages of God's word which are literal; dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure." This is the statement of a self-evident truth^o. But mark its necessary con-

^a See note B in the Appendix.

^o "It appears to me a fair and reasonable principle of interpretation, one, indeed, which might be laid down as a genuine canon, not admitting of dispute,—that, when we find passages of Scripture, historical or epistolary, which are literal in their terms and explicit in their statements, we may conclude with certainty, that we must be under some mistake in our explanation of the prophetic and symbolical, when such explanation is at variance with the unconstrained and obvious

sequence! Our present enquiries must be first directed to the strictly doctrinal portions of the sacred volume. For all the prophecies abound in metaphor and allegory. This at the very least must be conceded,—and the concession is enough for my present purpose,—that even if the controversy originate, as the Millennarian controversy certainly does^p, in the Apocalypse, it cannot be decided by it.

But here again I must guard myself against being misunderstood. Far be it from me to disparage that wondrous book. Its inspiration cannot be shaken. A special blessing belongs to the study of it^q. Great is the service it has already rendered to the Church of Christ. For through it the Apostle John has, singly, for eighteen centuries, discharged that office of prophetic warning, counsel, and comfort, toward the saints of the meaning of these passages." Wardlaw, Sermon XVII. On the Millennium, p. 512. Edinburgh, 1829.

^p "Hæc eum scire vellem.

"1. Nunquam mihi in mentem venisse, ut sententiam meam de Resurrectione Primâ aut loco isti cap. 11. v. 18, aut cap. 14. v. 13, superstruerem, aut inde probari posse existimarem. Fundamentum sententiæ meæ de duabus Resurrectionibus in unico et solo capite 20 repositum habere." . . .

"2. Insuper in eodem illo capite 20, fundamentum opinionis meæ, de Regno apparitionis Christi Millennario, quod quidem Millennii durationem attinet, solo et unico collocare." . . . Josephi Medi Epistola ad Amicum de Resurrectione Prima et Millennio Apocalyptico. Works, book iii. p. 710. London, 1664.

^q Rev. i. 3., xxii. 7.

Most High under the Christian dispensation, which a succession of seers was raised up to fulfil among the tribes of Israel during the ages of the Jewish œconomy. But the question is not whether the Apocalypse shall be studied at all. It is this ;—“how shall it be studied aright ?” Now it is, by the confession of all, a book of symbols from the fourth chapter and onwards. Nor are there wanting writers of good report who hold it to be symbolical throughout. It may be that in some cases,—as for instance in the vision of the final judgment*,—the thing prefigured is its own symbol. Still as a symbol, and as a symbol only, it appears on that inspired page. Its meaning must be made the subject of hermeneutical research*. Hence, in a matter controverted (if I may so speak) between the Apocalypse and other portions of the Divine

* Rev. xx. 11—15.

* “The opening words of the title tell us, that the book was a prophecy of ‘things which must shortly come to pass,’ and that the angel conveyed it by signs (σηματα) to the Apostles. . . . The utmost which the literal exposition, properly so called, can do, is to place us in the position of the Seer at the time when the visions were seen. But to interpret the signs is a deeper question of spiritual wisdom and scriptural research, not of grammatical skill. . . . It is true that, in some cases, the sign may be the same with the object signified : but even in such cases the maxim of adopting the literal meaning has, properly, nothing to do with our conclusion ; which must be drawn, purely on grounds of general reasoning, from the nature of the sign employed.” . . . Birks, Rev. T. R. *First Elements of Sacred Prophecy*, chap. x. p. 253. London, 1843.

Word, that book cannot by itself determine the question;—appeal must be had to authority higher, not in point of inspiration, but in point of literality of doctrinal statement upon the subject under discussion.

The postulate which thus removes the decision of the Millennialian controversy out of the province of the Apocalypse, would, as I have already hinted, seem also to require that that controversy be referred to other arbiters than the Old Testament prophecies and passages in the New Testament, which, like the Magnificat and the Nunc Dimittis, are couched in the language, and belong to the period, of the elder dispensation.

But this is not so readily granted by our opponents. Old Testament Prophecy is the very stronghold of their system;—nor are they willing to make a concession which is tantamount to its surrender.

Some ardent minds boldly take their stand upon the ground of an universal literalism, and from thence denounce us as the allegorizing adherents of an equally universal spiritualism. But more sober writers feel and acknowledge, that this is by no means a fair representation of the case. They know that it is simply impossible to be either uniformly literal, or uniformly spiritual, in the interpretation of Prophecy¹. They confess that

¹ Ultra-literalism and ultra-spiritualism “are as the Scylla and Charybdis, between which the expositor of prophecy has

the cases are by no means rare in which different passages in the same book,—different verses of the same chapter,—yes, and different words in the very same verse, require to be explained on different principles". Here we may be literal, there we cannot refuse to discern the language of imagery. "All," say they, "for which we would contend is this, that we should be literal wherever it is possible to be so." Nor can we impugn their assertion. "I hold it," says Hooker, "for a most infallible rule in the exposition of Scripture, that, where the literal construction will stand, the furthest from the letter is commonly the worst." But how shall we know when the literal construction will stand? By what law shall the judgment be guided in deciding upon each case that comes before it? Or, to put the matter in a more popular form, to what court of arbitration shall we appeal, when, with regard to any given passage, the question is debated whether figures exist in it or not*?

carefully to steer." Brooks, Rev. J. W. *Elements of Prophetical Interpretation*, chap. iv. p. 111. London, 1836.

"No one maintains that *all* Scripture is literal, or that *all* is figurative. It is at once admitted by all, that it contains numerous instances of both of these kinds of writing." Bonar, Rev. H. *Prophetical Landmarks*, chap. xiii. p. 274. London, 1847.

* See note C in the Appendix.

* "The maxim of Hooker is doubtless important, when restricted within its just limits; but, without the help of other principles, it will be found quite insufficient to ensure

The answers sometimes given to these enquiries do not, I think, by any means come up to the exigencies of the case. For example, one author affirms, that we must be literal wherever the nature of things⁷, another, wherever the requirements of the immediate context⁸, admit of our being so. Both surely forget that oneness of Scriptural Truth, without the recognition of which it were idle to enter upon these investigations at all. The literal sense of a passage may not militate either against the nature of things, or against the tenour of the immediate context, and yet may, at the same time, come into serious collision with "the proportion of faith."

But is there no better, no sufficient, court of arbitration? Must we either close the volume

a sound and just interpretation." Birks. *First Elements of Sacred Prophecy*, chap. xii. p. 317.

"All admit that there is much that is literal, and much that is figurative in Scripture. From this admission, all reasoning on this matter ought to start. Proceeding from this, two great questions meet us: first, how are we to ascertain what is literal and what is figurative? secondly, how are we to interpret what is ascertained to be figurative?" Strange that the Author of an *Elementary Treatise on Prophecy* should add, "I do not mean to examine and answer these questions minutely; I content myself with a few general remarks for their solution!" Bonar. *Prophetical Landmarks*, chap. xiii. p. 274.

⁷ Bickersteth, Rev. E. *Practical Guide to the Study of the Prophecies*, chap. vii. p. 88. London, 1852.

⁸ Brooks. *Elements of Prophetical Interpretation*, chap. iv. §. ii. p. 129.

of Prophecy, or enter upon its study without chart or compass? The former we may not do,—for “all Scripture is given by inspiration of God, and is profitable^a.” The latter we dare not do,—for then shall we be in danger of being “tossed to and fro, and carried about with every wind of doctrine^b.”

Thanks be to God, we are not reduced to so disastrous a dilemma. The statements of the New Testament upon the points at issue are many and clear;—in them we have all the guidance that we can reasonably desire. For, to remind you of my Second Rule of Prophetic Interpretation, “in all points upon which the New Testament gives us instruction, it is our rightful guide in the interpretation of the Old.”

I do not ground this assertion, as well I might, so far at least as prophecy is concerned, upon the obvious fact, that in the New Testament, figure is the exception, literality the rule. I would fain take another, a wider, and a loftier basis of argument. The New Testament has this distinct and incontestable claim to the right of arbitration, that it is the inspired record of the words of that Great Prophet, of whom it was said, “him shall ye hear in all things whatsoever he shall say unto you.”

And this leads me to the direct consideration of my text; for a brief examination of it will at

^a 2 Tim. iii. 16.

^b Eph. iv. 14.

once illustrate and confirm the proposition which I have ventured to enunciate.

Peter is speaking to the multitude gathered around him in Solomon's porch. He quotes the words of Moses, with a special and a repeated reference to those Old Testament prophets, the true meaning of some of whose predictions is the real subject of our present debate. Yea more,—the very predictions in question are the sayings of their's to which he expressly alludes. Standing, under these circumstances, in the midst of a Jewish audience, he thus speaks; "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

I scarcely need to tell you, that Jesus of Nazareth was undoubtedly the prophet thus foretold. Some indeed have ventured, in spite of the plain declarations of the Holy Ghost by the mouths of Peter and Stephen^c, to treat this quotation as a mere accommodation, and to allege other accomplishments of the prediction of Moses. But the failure of their attempt has sufficiently rebuked their presumption^d. For certainly, Joshua the son of Nun fulfilled not the terms of the prophecy; nor did any or all of the successive

^c Acts vii. 37.

^d See the matter well handled in Sherlock on Prophecy, Discourse vi. p. 185—195. London, 1725.

seers, who from Samuel downwards ministered to the church of Israel. Of these none was sent to publish a new revelation,—none appeared in the character of mediator,—none was prepared for his errand by familiar intercourse with Jehovah himself,—none was attested by such an accumulation of signs and wonders.

But in the incarnate Word the promise did receive an abounding, an exuberant accomplishment. He was, like Moses, commissioned to make known the counsels of Jehovah; and this, not as the illustrator of an already established religion, but as the promulgator of a new and a nobler revelation. He was, like Moses, instructed in his message by direct communication with the Most High. From the very “bosom of the Father” he came forth to “declare” him to the sons of men.

And were not his credentials of the highest possible order? Fulfilling from the manger to the grave a long series of minute and varied prophecies, he far outshone Moses himself by the multitude, the diversity, and the splendour of his miracles of love. And it was but right that it should be so. For how much greater the glory of the message, how transcendent the dignity of the messenger. The message was “the ministration” of “life,” the messenger—“God manifest in the flesh.”

* John i. 18.

† 2 Cor. iii. 8. 6.

* 1 Tim. iii. 16.

But where are the words of this great Prophet recorded? Where does he speak that we may hear and obey him?

It is in the New Testament as a whole, and not merely in those gracious words which fell directly from his lips, that the voice of Jesus is heard. And this an examination of that holy volume will clearly demonstrate.

* To begin with the four Gospels. In them the story of the Prophet's life is told,—his credentials are displayed,—and much, very much, of his teaching is given. The words of St. Luke when referring to his own Gospel are descriptive of the writings of his brother Evangelists also. Each of these Gospels is a treatise “of all that Jesus began both to do and teach^h.” And truly each contains enough and more than enough to establish him for a Prophet “mighty in deed and word before God and all the peopleⁱ.” Reflect only upon the specimens of his teaching which the Evangelists record. The sermon on the mount,—the discourses at Capernaum and at Jerusalem,—the parables,—the prophecies,—to say nothing of the countless words of grace which in passing fell from his lips,—how full to overflowing all these of the treasures of heavenly knowledge!

And yet these were, as the Holy Ghost testifies, but the beginning of his instruction. Yea, he himself declared that they were but “parts of his

^h Acts i. 1.

ⁱ Luke xxiv. 19.

ways^k," and promised to his Apostles a fuller and a clearer manifestation of his truth.

Did I say that he declared the instruction given before his passion to be but a part of his doctrine? Read his own words (in John xvi. 12.), "I have yet many things to say unto you, but ye cannot bear them now."

Did I say that a fuller manifestation of his truth was promised? I should rather have said, the very fullest. For read again (in verse 13.), "howbeit when he, the Spirit of truth, is come, he will guide you *εἰς πᾶσαν τὴν ἀλήθειαν*."

Did I add that much clearer light was then to be given? I might well have said, the very clearest. For read once more in the same chapter, (verse 25.) "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father."

In fulfilment of these promises, the Lord gave his Apostles personally much instruction after that he was risen from the dead, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God^l."

But more than this; before his ascension he conferred upon them a plenary inspiration, and invested them with a prophetic commission similar to his own, in those memorable words, "Peace be unto you: as my Father hath sent me, even so

^k Job xxvi. 14.

^l Acts i. 3.

send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained^m.”

Even Paul himself, though as “one born out of due timeⁿ,” was not in this matter a whit “behind the very chiefest Apostles^o.” “I certify you, brethren,” he says, “that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ^p.”

Nor did any of the Apostles lack credentials commensurate to the charge committed to them. Handkerchiefs brought from the body of Paul^q,—“the shadow of Peter passing by^r,”—were endowed with healing virtue for the purpose, not so much of magnifying the men, as of confirming the truth of the revelation of which they were the bearers. But why speak of these things particularly, when the whole book of the Acts is full of the mighty signs and wonders wrought by the hands of the Apostles?

The same book contains specimens,—and of what exceeding value!—of the Apostolic teaching. The Pentecostal sermon,—the address to the friends and household of Cornelius,—the debate at Jerusalem,—and the discourse at Antioch in

^m John xx. 21—23.

ⁿ 1 Cor. xv. 8.

^o 2 Cor. xii. 11.

^p Gal. i. 11, 12.

^q Acts xix. 12.

^r Acts v. 15.

Pisidia,—each and all are pregnant with most weighty truth. Nor can we hope to learn the mind of Christ aright unless they be humbly and diligently studied.

But it is for the Epistles that the completeness of divine instruction is reserved. Now truly the day has dawned and the shadows have fled quite away. Now truly the Sun of Righteousness has risen, with healing in his wings, in all the splendour of his brightness. For mark well how in the Epistles the great Prophet of the Church sets before us in all its fulness the mystery of his Gospel,—mark well how abundantly, how clearly, he exhibits in all its breadth, and length, and depth, and height, that love of his which passeth knowledge. What is left for us but to exclaim, as thus he makes known to us all things whatsoever he hath learned of the Father, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

And now we have an answer to the enquiry, “where are the great Prophet’s words recorded?” And that answer is this, “In the whole New Testament Scriptures,” containing as they do the commandments which that Prophet did “through the Holy Ghost give unto the Apostles whom he had chosen.”

And they contain them all. For we dare not

* Rom. xi. 33.

† Acts i. 2.

for one moment sanction the idea that the Apostles did, either in teaching or writing, keep back any part of the counsel of God*. Their practice alike and their commission forbid the thought. Their commission was to “preach among the Gentiles the unsearchable riches of Christ; and to make all men see (*φωτίσαι πάντας*) what is the fellowship of the mystery, which from the beginning of the world hath been hid in God[†].” And as to their practice, we may learn much from the fact, that the infant church at Thessalonica was by Paul himself instructed in the doctrine of Christ’s second coming, and of the previous revelation of “the man of sin, the son of perdition[‡].”

Jesus then is the Prophet announced in my text,—and the New Testament is the authoritative record of his words. Mark well, in the next place, how great the deference which is due to him:—“Him shall ye hear in all things whatsoever he shall say unto you.”

This precept is simple and clear. Nor will any difficulty attend its application, so long as the

* The Apostles, says the Rev. E. Greswell, “must have taught many things to their converts by word of mouth, especially on the subject of Christ’s future kingdom, which they did not think proper to commit to writing.” *Exposition of the Parables*, Oxford, 1834, vol. i. p. 220. He repeats this perilous assertion at p. 261, and makes much use of it in dealing with the Anti-Millennarian testimony of the Epistles. See Appendix to this Volume, Note B.

† Eph. iii. 8, 9.

‡ 2 Thess. ii.

Lord Jesus appears in no other character than that of one who completes the hitherto imperfect revelation of the Divine will. That character he certainly does assume. For there are many things which Moses and the Prophets,—even if they knew them,—did not commit to writing. Jesus however has perfected the volume of inspiration. Every new truth which he declares is entitled to our immediate assent.

For example;—to take a subject which enters directly into the Millennarian controversy,—does he carry us onward to the consummation of all things? Are “life and immortality” “brought to light through the Gospel?” and who would deny the fact? Then must we without gain-saying submit to his teaching, whatever it be, concerning the resurrection of the body and the life everlasting.

Or again,—to refer to matters which enter less directly but not less certainly into the same controversy,—does the great Prophet carry us backward to the counsels of eternity? Does he discover to us those purposes of the Divine mind kept secret from the foundation of the world? And who can question that he does? Then must we humbly and thankfully make use of the clew thus given for the more full understanding of the stories of Providence and of Grace. Nor may we admit as true any human inference with regard to

* 2 Tim. i. 10.

God's present or future ordering of this our world which militates against the principles thus declared.

But the revelation of Jesus Christ is not merely a supplement to that of Moses and the Prophets. The great Teacher of the Church comes before us full often as the expositor of the books of the elder covenant. I do not speak of any doubtful references,—nor do I speak of mere passing allusions,—I speak of direct quotations, coupled with express mention of their fulfilment. Of such quotations from the Law, the Prophets, and the Psalms, there are at least one hundred to be found in the Gospels, Acts, and Epistles. Here also the rule under consideration has an obvious, and in the present controversy a most important application. The expositions thus supplied must, without hesitation, be accepted as sound. Nor should there be any reserve in our submission to them. For indeed to speak of accommodations, of inadequate and inceptive accomplishments, where Jesus speaks of fulfilments, is virtually to set aside his prophetic authority, and to open the door to a most dangerous licence in the interpretation of Scripture*. Safer and wiser far to acknowledge

* Thus the Rev. Capel Molyneux in "Israel's Future," London, 1858, affirms (Lecture III. p. 93.) with reference to the prediction in Malachi iv. 5. that it "has not been fulfilled; that Elijah, as here promised, is not yet come. Whatever may be urged in regard to John the Baptist, as to his being 'Elias that was for to come,' yet clearly he did not fulfil this predic-

that Christ himself knew best what the "Spirit of Christ that was in" the prophets did "signify". For "him shall ye hear in all things whatsoever he shall say unto you."

But this leads me to the real difficulty of the case. How does this rule apply when the words of Jesus Christ cease to be merely supplementary to, or explanatory of, those of Moses and the Prophets? What shall be done when a seeming conflict arises between them?

I know well that there are truths of Divine Revelation, which it is impossible for us with our finite intelligence to reconcile one with another.

tion." This good man is supported by the authority of Mr. Greswell, a writer less popular truly in his style, but learned, laborious, and forcible in his reasoning. See his able dissertation on the Millennium prefixed to his *Work on the Parables*, vol. i. p. 152 et seq. How these writers and the many who re-echo their sentiments can permit themselves to retain this opinion in spite of the plain declaration of our Lord, it is difficult to understand. "If ye will receive it, this is Elias which was for to come." Matt. xi. 14. "Elias is indeed come." Mark ix. 13. Mr. Brooks, *Elements*, p. 119. recognises in Mal. iv. 5. a double prophecy; one, namely, of the coming of John Baptist, the spiritual Elias, and another of the coming of Elijah the prophet himself; the one fulfilled, the other unfulfilled. To the latter he refers the words of our Lord, Matt. xvii. 11. "Elias truly *shall* first come, and restore all things;"—to the former he refers the following verse, 12, "but I say unto you that Elias *is come* already." Surely the true explanation is simply this, that in v. 11. the Lord rehearses the prophecy, while in v. 12. he declares its fulfilment.

^b 1 Pet. i. 11.

But I cannot be wrong when I say, that we should religiously beware of difficulties of our own creating. And no fear of being taxed with an undue regard for doctrinal systems should deter us from seeking for that solution of the Millenarian controversy, if there be one, which shall at once give a perfectly fair interpretation to the words of Scripture, and practically demonstrate the mutual concord and harmony of its several parts. This we are permitted to do in other disputations,—why not in this?

Take the case of the ritual Law for a first example. You remember what Moses said of the place in which the Lord should choose to put his name there. There and only there were sacrifices to be offered^c. Thither were all the males of Israel to repair thrice every year^d. Harken now to the words of Jesus: “The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father^e.” And this is but one example of many. What shall be done? The type must disappear before the Antitype,—the shadow must vanish before the substance,—the servant of the house must yield to its master and builder^f. For “to him shall ye hearken in all things whatsoever he shall say unto you;”—and that, even though he speak of “the middle wall of partition” being “broken down;”—even though

^c Deut. xii. 13, 14.

^d Deut. xvi. 16.

^e John iv. 21.

^f Heb. iii. 5. 6. 3.

he tell how "in his flesh he hath abolished the law of commandments contained in ordinances^a."

Nor is the lawgiver one whit dishonoured thereby. It is his greatest glory that, under the plenary inspiration of the Holy Ghost, he wrote of Christ^b. And I render far worthier homage to that inspiration when I penetrate beyond the veil of a richly varied ceremonial, and discover within the whole Gospel of the grace of God, than when, still tarrying without, I gaze with untaught eye upon what are, after all, but "weak and beggarly elements^c" which "perish with the using^d."

Nor is the case materially altered when it is the Prophets who are seemingly at variance with Christ. For there are, unquestionably, times in which the teaching of Christ appears, directly or by implication, to militate with the announcements of Old Testament prophecy, when at least those announcements are understood in their plain and literal sense. What shall be done? Another meaning of the Prophets' language must be sought for,—a meaning which shall leave intact the unequivocal declarations of the Lord Jesus. For, "him

^a Eph. ii. 14, 15.

^b John v. 46.

^c Gal. iv. 9.

^d Col. ii. 22. "Ea omnia quæ quam maxime spiritualia sunt in Evangelio, sunt complementum figurarum Mosis. Et cum Mosaica Doctrina figura sit, eo ipso suæ evanescentiæ continet testimonium: sed gloriosa illa evanescencia, amplissima ejus confirmatio est." Witsius, *Miscellanea Sacra*, liber i. cap. vii. §. 9. Herbornæ Nassaviorum 1712. tom. i. p. 44.

shall ye hear in all things whatsoever he shall say unto you."

Nor are the Old Testament seers brought into disrepute thereby. To them the words of imagery are no reproach. On the contrary, figure is their natural style¹. And is it not their greatest honour also that, moved by the fullest inspiration of the Holy Ghost, they bare witness beforehand to Christ^m? He therefore shews the most true appreciation of their high dignity,—yes, and he manifests the most true reverence to Scripture as a whole,—who surrenders many a pleasant phantasy, rather than consent that the Prophets should even seem, where no imperative necessity exists, to contradict their Lord.

I might now corroborate the position I have taken, by turning from the Messenger to the Message. I might point out how necessary it is

¹ "The prophetic style is then a sober and reasonable mode of expression. But this is not all. We may even discern the expediency, I had almost said the necessity, of this style, considered as the medium, or vehicle, of prophetic inspiration. For we have seen, that the scheme of Scriptural prophecy extends through all time; and is so contrived as to adumbrate future and more illustrious events, in preceding and less important transactions: a circumstance which shews the harmony and connection of the whole scheme, and is not imitable by any human art, or forethought whatsoever. But now a figurative style is so proper to that end, that we scarcely conceive how it could be accomplished by any other." Hurd, *Introduction to the Study of the Prophecies*. London, 1776. Sermon ix. vol. ii. p. 106, 107.

^m 1 Peter i. 10, 11, 12.

that that revelation, which is at once full, clear, and final, should be permitted to illustrate and explain that which is partial, mysterious, and introductory. It had been from the beginning the rule, that light concerning the Messiah should increase in proportion as his coming drew nigh". Is it possible, that when the Lord did come, the teaching of the blessed Spirit concerning Him should in any respect be more ænigmatical than it was before ?

But I forbear. Enough and more than enough has been said to confirm the very important principle which I have been striving to bring before you. You will now, I trust, not hesitate to accept it as reasonable, Scriptural, and true. It is simply this, that wherever in matters of biblical exposition a governing interpretation is needed, the prophetic supremacy is vested in Christ and his Apostles. Up to the moment when "Elias

" "It has been an object, which I have kept constantly in view, whilst I was tracing the course of Prophecy, and explaining its order, to shew that the system of Gospel truth, in all its parts, was unfolded by degrees in the prophetic revelation.....The principle itself is simple, and there was no need to devise any reasonings to establish it. All that was required, was to explain it by its own evidence in the Contents of the Prophetic Volume. The same method which prophecy has followed in the disclosure of other Gospel truths, it has preserved in its communications respecting that principal one, concerning a future Eternal State." Davison, Discourses on Prophecy. Oxford, 1839. Notes, p. 500.

which was for to come^o” appeared in the person of the Baptist, the word of the Lord by the mouth of Malachi was the rule of the Church of Israel: “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments^p.” But when once that voice was heard crying in the wilderness, “prepare ye the way of the Lord, make his paths straight^q,” a more expanded and a more spiritual law was promulgated, and this was its sanction, “This is my beloved Son! hear Him^r!”

Nor do the frequent appeals of the Lord and his Apostles to Moses and the Prophets invalidate my assertion. The reference is one to witnesses whose inspiration the Jews themselves were ready to acknowledge, and by whose verdict they were bound to abide. It is, in other words, the exhibition of a most important portion of the letters credential of the Prophet that was to come into the world. His commission once unfolded, he

^o Matt. xi. 14.

^p Mal. iv. 4.

^q Luke iii. 4.

^r Luke ix. 35. “He who delivered the Law was one of the first who prophesied of the Gospel, and told the people so long beforehand, That God would raise a Prophet like unto him, whom they must hear in all things. By which prediction he guarded the people against the prejudice which his own authority was like to create against a new lawgiver; telling them beforehand that when the great Prophet came, their obedience ought to be transferred to him.” Bp. Sherlock on Prophecy, Discourse ii. p. 48.

takes his place with his Apostolic assessors as the one supreme authority, by whose plain declarations the conclusions drawn by uninspired men, whether among Jews or Gentiles, from the less plain though by no means less inspired language of the Old Testament Scriptures, must be constantly tested*.

The principle for which I contend is one which is freely granted in the case of the Old Testament types. They are, as has been beautifully remarked, like the Egyptian statue, vocal only when illumined by the rising rays of the New Testament Sun†. Forgetting this, the Romish controversialist has, in spite of all the teaching of St. Paul, discovered in the bread and the wine of Melchizedek the perpetually recurring sacrifice of the mass, and the continuous line of a correlative priesthood".

* The words in 2 Peter i. 19. "We have also a more sure word of prophecy,"—present no real difficulty. For the comparison instituted there is not between the predictive and other portions of holy Scripture, but between the testimony to the Messiahship of Jesus afforded by the prophets, and that which might be derived from the vision on the mount of transfiguration. See Whitby and Scott in loc.

† "The dumb elements of the Mosaic ritual are made animated and eloquent, when the Truth comes to act upon them with its light. They are like the Statue which had its chords wrought within, but mute, till the morning sun struck upon them." Davison on Prophecy, Discourse iv. §. v. p. 139.

* Catechismus Romanus. Pars ii. cap. iv. §. 75. See also Note D in the Appendix.

Now if the rule hold good in the exposition of the Pentateuch, why is it to be abandoned when we pass on to the Psalms and the Prophets? Their style affords us no warrant for doing so. It is not certain that we have quitted the region of metaphor and allegory. Figures abound on every side, and in many cases it is plain that, in passing from type to prophecy, we have only exchanged symbols acted for symbols written.

Nor can it be pleaded that the New Testament is silent upon the points involved in the Millenarian controversy. Were the connection between Church and State the subject of our discourse, we might well be driven, by the almost total omission of the matter from the Apostolic volume, to enquire of the Old Testament historians, whether the Lord commended those civil rulers of ancient time, who made the spiritual welfare of their people the object of their paternal solicitude. But as to the doctrines which cluster round the Second Advent, and are, in very deed, part and parcel of it, we have no such excuse for betaking ourselves first to the books of the earlier dispensation. For if there be any points upon which the Gospels, the Acts, and the Epistles, give full and clear instruction,—those points are the resurrection of the body, the judgment of quick and dead, everlasting life, and everlasting punishment. Nay more; these are the very points upon which the teaching of the Old Testament is so scanty, so

mysterious, that some have been bold enough to assert that they are not mentioned there at all, and from thence to “feign that the old fathers did look only for transitory promises[†].”

We have now ascertained,—as originally proposed,—the order in which Scripture should be consulted for the determination of the Millennarian controversy.

In the first place, it must, we think, be conceded, that those passages of God’s word which are literal, clear, and dogmatic, should take precedence of those which are figurative, mysterious, and obscure.

In the second place, we think we have shewn, that the key of Prophecy and Type alike is in the hand of Jesus and his Apostles.

Future discourses will bring before us, consecutively, the kingdom of Christ, in its twofold aspect as the kingdom of heaven^γ, and the kingdom of David^α; the ingathering and glorification of the Church^α; the judgment of quick and dead^β; and the eternal state of the blessed^ε. In the discussion of each several subject, the combined action of the principles I have to-day endeavoured to illustrate and confirm will compel me, first, to lay before you the truth as revealed in the Gospels, Acts, and Epistles; and then to consider the particulars in which Pre-Millennarians differ

^α Article VII.

^γ Lecture II.

^α Lecture III.

^β Lecture IV.

^β Lecture V.

^ε Lecture VI.

from us, with the arguments by which they justify their dissent. Many prophecies therefore, both of this and of the elder dispensation, will necessarily pass under review, even while the due precedence is accorded to the dogmatic teaching of the New Testament Scriptures. I shall not however leave the matter there, for I shall devote my two concluding lectures to the direct consideration of those symbols in the twentieth chapter of the Revelation^d, and those figures in the books of Old Testament prophecy^e, which are the seat of Millennarianism in general.

To solve in any case every possible question which may be suggested, cannot be either expected or required. But one advantage at least will be gained, if any are persuaded to accept the statements of the Apostolic writings in their plain, literal, and obvious sense, and to relegate the difficulties which attend the interpretation of metaphor and allegory to those portions of the sacred canon to which they would seem (if I may so speak) more properly to belong. Nor shall I have laboured in vain if I only convince some of my younger brethren in the ministry, that there is good reason for them to pause before they enter upon the enticing paths of Millennarian speculation. For perils do indeed surround those paths,—perils of which many even of those who have longest walked in them are little aware,—

^d Lecture VII.

^e Lecture VIII.

and yet perils still not only to general soundness of doctrine, but also to the health,—I had almost said the life,—of individual souls. Perchance I may also be permitted to guide them into a more excellent way. Then “speaking the truth in love, shall they grow up into him in all things, which is the head, even Christ^f.” Then shall they become indeed “able ministers of the New Testament^g,”—“faithful stewards of the mysteries of God^h,”—fitted to give each of their Lord’s servants his “portion of meat in due seasonⁱ.”

May this at least be granted to my petitions, that, seeing I have to treat of death, judgment, and eternity, I may so speak of those awful verities, that they may by the power of the Holy Ghost be made to many of you constraining realities. For realities they certainly are. Can I say less, when, coming from a diocese bereft of its Bishop^k, by a sudden and inscrutable visitation, I have also been compelled to omit in the prayer which preceded my discourse an honoured name which I have never omitted before,—the name of him under whose guardianship I passed the earlier years of my academical course^l? And others also,—not less

^f Eph. iv. 15.

^g 2 Cor. iii. 6.

^h 1 Cor. iv. 1, 2.

ⁱ Luke xii. 42.

^k Edward Denison, D.D. Bishop of Salisbury, formerly Fellow of Merton College and Vicar of St. Peter’s in the East, died, after a very short illness, on Monday, March 6, 1854, in the 53d year of his age.

^l Richard Jenkyns, D.D. Dean of Wells, and Master of

vigorous,—not less honoured^m,—have been taken from among us. Surely all flesh is grass. Who shall be taken next? Wherefore rest not,—men, brethren, and fathers,—until, with a “good hope through graceⁿ,” each for himself is able to say, with broken but believing heart, “I know that my Redeemer liveth^o.” Then, when Christ cometh, shall we be found with our “loins girded about, and our lights burning, like unto men that wait for their Lord^p.” “Blessed is that servant,” and that servant only, “whom his Lord when he cometh shall find so doing^q.”

“Now to Him that is of power to establish you according to his Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen^r.”

Balliol College, died on Monday, March 6, 1854. This Sermon was preached at St. Mary's on Sunday, March 12.

^m Richard Harington, D.D. Principal of Brasenose College: and J. L. Richards, D.D. Rector of Exeter, had both very recently deceased.

ⁿ 2 Thess. ii. 16.

^o Job xix. 25.

^p Luke xii. 35, 36.

^q Matt. xxiv. 46.

^r Rom. xvi. 25, 26, 27.

LECTURE II.

THE KINGDOM OF HEAVEN, AS NOW EXISTING,
THE PROPER KINGDOM OF CHRIST.

MATTHEW xxviii. 18—20.

AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN.

HAS Christ received his own proper kingdom as yet? With various modifications of statement upon the subject, Pre-Millennarians in general answer in the negative. They bid us look onward to his personal reign during the Millennial Sabbathism for the establishment of his true kingdom as the Christ of God*.

* "The *proper* kingdom of Christ must be marked by three characters, which have never yet been exhibited together. There must be the visible presence of the King, a full and clear manifestation of his righteous will, and the public en-

For the confirmation of their statement they appeal, partly to the words of Scripture, partly to the facts of the world around them. "Scripture," they say, "plainly connects the royal authority of Messiah with the house of Israel, the throne of David, and the city of Jerusalem. It no less plainly depicts, and that in brightest colours, the boundless extent of his empire, the unvarying justice of his government, the universal blessedness of his people." "And what," they ask, "do the facts of the world around declare? Israel is a stranger among the nations, David's throne is prostrate in the dust, Jerusalem is trodden down of the Gentiles. And who is the prince of this world? Satan is king, and the whole creation, animate and inanimate, rational and irrational, groaneth and travaileth in pain together until now." "Can we then venture to affirm," they further ask, "that the Lord Jesus, king though he be *de jure*, is as yet king *de facto*? No! He has not as yet assumed his own royal throne, he has

forcement of his just authority by the punishment of the rebellious, and the open reward of his faithful servants. This time has not yet arrived, and hence the Church has still to offer the prayer,—'thy kingdom come.'" Birks, *Outlines*, p. 191. So again, p. 193. "The times of the Gospel are not the season of the *proper* reign of Christ, but a time of waiting before the kingdom is assumed." In like manner, Begg, *Connected View of Scriptural Evidence of Christ's Speedy Return and Millennial Reign*, Paisley, 1829, pp. 117, 118. Brooks, *Elements*, pp. 182, 195, 196. Bickersteth, *Practical Guide to the Prophecies*, p. 276.

not as yet put forth his own imperial might. Satan has hitherto been permitted to raise many a barrier against the full manifestation of his kingdom. Nor will that kingdom ever really come, as we are taught daily to pray that it may come, until, at the personal Advent of the Lord, that great usurper be taken out of the way. Then, and not till then, will the triumphant cry go forth, 'Now is come the kingdom of our God, and the power of his Christ^b,' "and he shall reign for ever and ever^c!"

Such is the Pre-Millennial plea for the doctrine of the personal reign. In dealing with it, the true meaning of the promises which seem to be bound up with the future destinies of Israel will require a separate consideration^d;—so also will those predictions which describe the nature and extent of the kingdom of Messiah^e. Meanwhile there are, we think, two strong reasons for pausing before we accept the conclusions thus drawn from those promises and those predictions.

In the first place it may well be questioned, whether the mediatorial offices of the Lord Jesus are, in operation, separable from each other. A threefold cord cannot be quickly broken. Christ is at this moment acting in the capacity of God's

^b Rev. xii. 10.

^c Rev. xi. 15. M'Neile, *Popular Lectures on the Prophecies relative to the Jewish Nation*, London, 1830. Lecture vi. p. 147. Bickersteth, *Practical Guide*, p. 270.

^d Lecture III.

^e Lecture VIII.

anointed Prophet, he is also discharging the functions of God's anointed Priest; it is difficult to believe that he has never yet exercised dominion as God's anointed King, that he is not yet King *de facto* as well as *de jure*^f. The three offices would seem to be conferred for the same object, and to have, as respects the discharge of their several duties, the same beginning and the same termination. Their one object is the salvation—the salvation to the uttermost—of the people of God. Their actual exercise in the work of that salvation began with the ascension of Jesus; it shall terminate with the accomplishment of the number of his elect. Contemplate his Priestly functions. Their fullest action coexists with and is essential to the processes of salvation. Jesus is the great High Priest who hath passed into the heavens to appear in the presence of God for us^g; therefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them^h. So too with regard to the Prophetic office. Revelation was indeed completed when St. John had, by inspiration of God, written the Apocalypse. But to whom has the illumination of the Church ever since, by that word, been owing? “Ye have an

^f “He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.” Zech. vi. 13.

^g Heb. ix. 24.

^h Heb. vii. 25.

unction from the Holy One, and ye know all things¹." The precious ointment poured upon our Aaron's head has ever been flowing down to the skirts of his clothing¹, and filling the whole church of his elect with the odour of his name. But doth not that church stand in equal present need of all the Royal might and authority of God's anointed ? Who shall make her children willing in the day of his power^k ? who shall dispense to them pardon and peace¹ ? who shall be their leader ? their commander^m ? their shield ? their exceeding great rewardⁿ ? Surely the Lamb which is in the midst of the throne^o,—for he is Lord of lords, and King of kings^p. Our Melchizedek is even now King of Salem as well as Priest of the most high God^q.

Nor let it be objected that the eye of sense cannot behold him as he governs the nations upon earth. Surely the Kingship of Jesus depends upon the appointment of his Father, not upon its recognition by the children of men^r. And whereas the exercise of faith is required when we would make use of Jesus as our Prophet and our Priest,—why is it to be excluded when we have need of him as our King ? This was the second preliminary argument I desired to allege. To "walk

¹ 1 John ii. 20. ¹ Ps. cxxxiii. 2. ^k Ps. cx. 8. ¹ Acts v. 31.

^m Is. lv. 4. ⁿ Gen. xv. 1. ^o Rev. vii. 17. ^p Rev. xvii. 14.

^q Heb. vii. 1.

^r As Mr. Brooks would almost seem to say. Abdiel's Essays on the Advent and Kingdom of Christ. London, 1848, p. 39.

by faith, not by sight^{*},”—to endure, “as seeing him who is invisible[†],”—is the characteristic, the duty, the prerogative of the Christian. Hence the fact, that the present true, real, and effectual Kingship of Messiah calls for the exercise of faith, is in very deed a strong presumption in its favour.

But faith is not faith, it is unhallowed rashness, if it have no word of God to rest upon. It may well therefore be asked, “Hath God spoken of such a present kingdom of Christ in his word as that for which you are now contending?” We are constrained, my brethren, to answer emphatically, “Yes!” It is in virtue of the present Kingship of Jesus that we stand before you this day as preachers of his word. “Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.”

I introduce the subject of “the kingdom” thus early to your notice, because, with some, it will be fruitless to demonstrate that the teaching of Scripture upon collateral topics forbids the expectation of a Pre-Millennial Advent, while such a notion of the royalty of Christ itself retains possession of the mind, as can meet with no

* 2 Cor. v. 7.

† Heb. xi. 27.

adequate counterpart save in a personal reign. That prejudice however once removed, arguments drawn from other considerations may look for an impartial hearing.

Another reason for taking this subject first is this, that if on this special point it can be practically shewn, that the New Testament is competent to that office of arbitration which, in my opening Lecture, I claimed on its behalf, its sufficiency will scarcely be impugned on any future occasion. For the matter of Messiah's kingdom is one which might very naturally be supposed to belong exclusively to Old Testament Prophecy. And yet this is far from being the case. The New Testament gives information at once abundant and clear relative to the supreme dominion of the Christ of God;—information which is, to my mind, decisive upon the question controverted between Pre-Millennarians and ourselves.

How far this opinion is correct will soon appear, if I bring before you at length faith's warrant for believing in the present Kingship of Christ. That warrant is to be found in the full and lucid instruction concerning that Kingship which was given by the Lord and his Apostles.

Let us begin with the teaching of the Lord himself.

Notice, in the first place, that he spake much of a kingdom which he claimed as his own.

I said that he spake much concerning a king-

dom,—so much, that his whole preaching is more than once summed up in that one word,—“the Gospel of the kingdom^u;”—“the glad tidings of the kingdom of God^v.” For certainly, whether he opened his mouth to the multitudes in parables, or expounded those parables privately to his disciples, this was the one prevailing topic of his discourse.

And the kingdom of which he spake he claimed as his own. If no other proof could be given, this alone were sufficient, that the words “kingdom of heaven,” “kingdom of God,” and “kingdom of the Son of Man,” are in the Gospels convertible terms^w. No marvel that the people, (hearing his words but understanding them not,) should, at one time, have purposed to come and “take Jesus by force, to make him a king^x;”—should, at another, have accused him before Pilate of making himself a king^y.

For notice, in the second place, that he taught that this his kingdom was near at hand.

His forerunner had cried in the wilderness of Judæa, “Repent ye: for the kingdom of heaven is at hand^a.” Himself, as he journeyed through Galilee, prolonged that cry, “The time is fulfilled, and the kingdom of God is at hand^b,—*πεπλήρωται*

^u Matt. iv. 23.

^v Luke viii. 1.

^w See Note E in the Appendix.

^x John vi. 15.

^y Luke xxiii. 2. John xix. 12.

^a Matt. iii. 2.

^b Mark i. 14, 15.

ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ.”
 “The twelve” likewise, and “the seventy” were charged still to make the same declaration, “Go . . . to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand^c.”

Such was his public testimony. Privately to his disciples he was yet more explicit. “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom^d.” And when, it will be asked, was this prediction verified? Surely not on the mount of transfiguration^e,—nor in the mines of Patmos^f;—in neither of these cases did the kingdom (as St. Mark hath it) “come with power^g.” Rather say, on the day of Pentecost,—but better still, I think, at the destruction of Jerusalem. For there was much more in that awful catastrophe than righteous retribution upon a sinful nation. Allegiance to Moses had been the pretext of disloyalty to the Christ of God. Ritual obedience to that lawgiver was now rendered impossible. The stronghold of rebellion against the kingdom of Messiah was demolished. Had not that kingdom then come with power^h?

^c Matt. x. 6, 7.

^d Matt. xvi. 28.

^e See Note F in the Appendix.

^f As Mr. Birks suggests; Outlines, p. 23.

^g Mark ix. 1.

^h “The coming of Christ is also the same period with the destruction of Jerusalem, as may appear from several places

Be this however as it may, the fact remains untouched, that the Lord constantly spoke of his kingdom as near at hand.

And here I would have you notice, in the third place, that the kingdom, whose near approach he thus announced, was to be a kingdom widely differing in character from that which the Jews in general appear to have expected. That people had in truth been signally mistaken upon the point; for the gross darkness of a judicial blindness had overtaken themⁱ. And this the Lord

in the Gospels, and particularly from these two passages, Matt. xvi. 28. John xxi. 22." Bishop Newton on the Prophecies. London, 1771. Vol. ii. p. 236.

"The destruction of the Jewish city and temple, is an event of the utmost moment in the view of revealed religion. It accomplished a great number of prophecies; and vindicated the honour of Jesus, by a signal vengeance on his murderers. It answered, besides, other important purposes of divine providence; by putting a visible and necessary end to the Jewish œconomy, which was now to give way to the dispensation of the Messiah." Hurd, Introduction to the Study of the Prophecies. Vol. i. p. 168.

"Surely the Roman army, though an army of abominations, was, in this service, the army of Messiah [the Prince]; so the parable aiming at this prophecy tells us, Matt. xxii. 7.Whence it is that the coming of this *desolating army of the Romans* is called the coming of Christ. James v. 1, 3; John xxi. 22." Joseph Mede, on Daniel ix. 27. Works. Book iii. p. 871, 872.

The reader will find the same conclusion closely reasoned out from Scripture, in that modest but invaluable work of the late Rev. Henry Gipps, "The First Resurrection." London, Nisbet, 1831. p. 29. Note L.

ⁱ See Appendix, Note G.

himself declares, (and his Apostles reiterate the assertion,) in that chapter of parables, which from beginning to end sets forth the true nature of the kingdom^k.

The Jews looked for a kingdom of outward temporal show,—Jesus spake of a kingdom of inward spiritual influence. “My kingdom is not of this world^l.” “The kingdom of God cometh not with observation : neither shall they say, Lo here!

^k Matt. xiii. 13, 14, 15 ; Mark iv. 11, 12 ; Luke viii. 10 ; John xii. 39, 40 ; Acts xxviii. 25, 26, 27 ; Rom. xi. 8.

^l John xviii. 36. “Propositio describit qualitatem Regni Christi. Regnum ergo se habere in ipsis vinculis confitetur. Per istud præcipue intelligit regnum mediatorium ex Testamento Patris sibi debitum, per tot prophetias promissum, quod in umbrâ gesserat sub V. T. quod jam sanguine suo fundare volebat, et brevi per exaltationem suam ad dextram Dei occupaturus erat. Sed non erat hoc regnum *ex hoc mundo*. Erigendum quidem *in mundo*, sed non *ex mundo*..... Generatim regna, quæ sunt *ex mundo*, terrestrem habent originem, angustos limites, terrestria bona, leges mere externas, externum splendorem, brevem durationem. Sed Regnum Messiæ erat cœleste, non ab hominibus, sed a Patre ipsi legatum Luc. xxii. 29. nullis limitibus circumscriptum, vera et cœlestia bona exhibens, præcepta spiritualia, gloriam internam, æternam permansionem. Et quod potissimum erat, Regum mundanorum regna morte finiuntur, Christi vero Regnum morte occupandum et stabiliendum erat..... Multo minus erat ex mundo prophano, tum quia ei ignotum et contemptum, tum quia ei plane contrarium. In regnis mundi omnia plena sunt injustitiâ, violentiâ, tyrannide..... Diversissimum erat Regnum Christi, quod justissime occupaturus et cum summâ lenitate gesturus erat, in quo pax, libertas conscientiarum et vera salus possidenda.” Lampe in Joannem, Amstelodami, 1726. tom. iii. p. 549.

or, lo there! for, behold, the kingdom of God is within you^m." "The kingdom of God," as the Apostle Paul hath it, "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghostⁿ."

The Jews looked for a kingdom in which they should receive again, and that with augmented splendour, all the dignity of their national and ecclesiastical privilege. The Lord spake of a kingdom in which, while the natural branches were broken off, the Gentiles should be partakers of the root and fatness of the olive tree^o. "The kingdom of God," he said, "shall be taken from you, and given to a nation bringing forth the fruits thereof^p." Yes! the vineyard shall be let out to other husbandmen^q,—the wedding shall be furnished with guests from the highways and hedges^r.

This leads me to point out a fourth particular concerning the kingdom. It was gradually and yet widely to extend its bounds by the preaching of the Gospel. Beginning in Galilee with "the carpenter's son^s," it should go forward,—stretch-

^m Luke xvii. 20, 21. Is Mr. Greswell, *Parables*, i. p. 256, warranted in translating ἐντός ὑμῶν "*among you?*" Surely Mr. Brooks is right, *Elements*, p. 204, in saying, that neither in the New Testament nor in the LXX. is the word ἐντός so used; nay more, that it is extremely doubtful whether profane writers so use it.

ⁿ Rom. xiv. 17.

^o Rom. xi. 17.

^p Matt. xxi. 43.

^q Matt. xxi. 41.

^r Matt. xxii. 9, 10.

^s Matt. xiii. 55.

ing southward, and northward, and westward, and eastward, until the kings and peoples of the nations should be content to place themselves beneath its protection. "The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." And all this was to be effected by a power, active, prevailing, penetrating, transforming as leaven ;—yes, and noiseless too as leaven^a in its operation. Did any one ask what this power should be, energizing so secretly, so mightily ? The Lord himself supplied the answer. It was "the word of God^b,"—"the word of the kingdom^c." Yes ! that very Gospel which

^a Matt. xiii. 31, 32. "Not only the first amplification of the bounds of the Christian Church, and as compared with its original dimensions, the most improbable and disproportionate ; but the celerity with which it was effected,—are facts too well authenticated, in the history of the progress of Christianity, not to be strictly taken into account, as coming within the scope of the parable." Greswell, *Parables*, vol. ii. p. 179.

^b Matt. xiii. 33.

^c Luke viii. 11.

^d Matt. xiii. 19. It seems to me, that the key to the meaning of the "leaven" is supplied in Matt. xvi. 12. "Then understood they how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees." Mr. Greswell explains it of the "moral influences of Christianity, which kept pace with the propagation of the Gospel, and produced the same change and

the Baptist, the Lord himself, and the Apostles preached, "the sword of the Spirit, which is the word of God^a."

The fifth and last point in the teaching of our Lord concerning the kingdom, to which I desire to call your attention, is this, that he described it as mixed in its character even until "the end of this world^a."

Should every one to whom "the word of this salvation" was "sent^b,"—should every one even by whom it was welcomed,—become a true and loyal child of the kingdom? Far from it. Jesus plainly taught, that in many cases the word would fall fruitless, as the seed of the sower by the way side^c. He taught, that in many others baptism would indeed witness an outward adhesion to the standard of the King, while the scorching sun of persecution^d, or the briars and thorns of cares, and riches, and pleasures^e, would detect hearts unconstrained by the might of inward grace. But he taught further, that there should also be found those who, unchoked by thorns, and only ripened by the sun, would bring forth fruit, some thirty, some sixty, some an hundred fold^f.

renovation both of the principles and practices of mankind, wherever the religion obtained a footing." Parables, vol. ii. p. 213.

^a Eph. vi. 17. ^a Matt. xiii. 40, 49. ^b Acts xiii. 26.

^c Matt. xiii. 4, 19. ^d Matt. xiii. 5, 6, 20, 21. ^e Matt. xiii. 7, 22.

^f Matt. xiii. 8, 23. The Lord tells us also the proportion that the nominal should bear to the real subjects of his king-

And how long should this mixed condition of Christ's kingdom last? Till He who then came to visit us in great humility, should come again in his glorious majesty to judge both the quick and the dead. Not until the net was drawn to shore were the good fishes gathered into vessels, and the bad cast away^a. The wheat and the tares grow both together until the harvest, and the harvest is the end of the world^b. Till then shall the foolish virgins intermingle with the wiseⁱ,—till then shall the wicked and slothful servant go out and come in among the good and faithful^k,—till then shall the goats tread the same pasture with the sheep^l.

dom. See Matt. xx. 16. xxii. 14. "The universal kingdom of Christ was begun by Christ, when he saith, All power is given to me, &c. go teach and baptize all nations. . . . And if in nations where the Gospel is preached many assented not, Christ told us *that* also. *Many be called, few chosen.*" Hayn's 3d Letter to Mede. Mede's Works, b. iv. p. 918.

^a Matt. xiii. 47—50.

^b Matt. xiii. 37—43.

ⁱ Matt. xxv. 1—13.

^k Matt. xxv. 14—30.

^l Matt. xxv. 31, 32, 33. "The beginning of that period in the parable was defined by the first going forth of the virgins to meet the bridegroom; its end by the arrival of the bridegroom himself: as the beginning of the scheme of Christian probation was defined by the overt publication of the Gospel on the day of Pentecost, followed by the overt formation of a Christian society, the first of its kind; its close will be determined by the return of Christ himself." Greswell, Parables, The Ten Virgins; vol. v. part i. p. 489.

It may here be noticed, that the 24th and 25th chapters of St. Matthew's Gospel form one continuous prophecy—of which the former part portrays the destruction of Jerusalem

And now let us pause for a moment, and review the path which we have trodden.

We have seen Jesus,—at a time when the Jews were, with one consent, expecting Messiah to come and his kingdom to appear,—declaring himself to be the Messiah^m, and announcing that a kingdom, which he claimed as his own, and of which he gave a full account, was indeed near at hand. Is it possible that, after all, he did not intend his people to recognise in that kingdom, when it should be set up, the very kingdom of Messiah? Is it possible that, after all, that kingdom was not to come for eighteen centuries at the leastⁿ?

But we may not overlook a very notable parable,—a parable which, as many think, renders such a conclusion imperatively necessary^o. I refer

and its attendant circumstances—the latter, the state of the visible church from that date till the Lord's final return to judgment. In corroboration of this view the reader is requested to notice v. 34, 35, of the 24th chapter, and the word *τότε*,—*τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις κ. τ. λ.*—at the beginning of the 25th chapter. See for chapter 24, as foretelling the destruction of Jerusalem, Bishop Newton, Dissertation xviii.; for a learned and interesting dissertation on the same chapter as introductory to chapter 25, Mr. Greswell, *Parables*, vol. v. part i. p. 191—443; and for a thoroughly conclusive and scriptural exposition of the whole passage, as one continuous prophecy, the Rev. E. G. Marsh's admirable Fifth Essay.

^m John iv. 26.

ⁿ See Appendix, Note H.

^o Homes, Nathaniel, D.D. *Resurrection Revealed*, reprinted London, 1838, p. 265—267. Begg, *Connected View*, p. 56, 57.

to the parable of the "nobleman, who went into a far country to receive for himself a kingdom, and to return[†]." This parable, it is affirmed, plainly teaches that the kingdom of Messiah was not to be set up till after a long period of time[‡]. Say rather that that kingdom, though actually soon to be established, was not to be manifested in visible glory till many centuries had rolled away. Examine the passage itself. Take that portion which tells the occasion in which the parable was uttered. Jesus, we read, "added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear"[§]—that is, shine forth in visible majesty, "*ἀναφαίνεσθαι*." Jesus had now completed his great, his final tour of the land of Israel[¶]. He was about publicly to enter its capital

Brooks, Elements, p. 193. Abdiel's Essays, p. 36. Bickersteth, Practical Guide, p. 272. Birks, Outlines, p. 194. Greswell, Parables, vol. iv. p. 418—514.

[†] Luke xix. 11—27.

[‡] I do not dwell upon the further assertion, that this parable imperatively demands that in this yet future kingdom terrestrial rewards should be distributed in proportion to present Christian fidelity. For it is obvious that this conclusion will then only be necessary when it is established that the "ten cities" and the "five cities" are something more than figures required by the symmetry of parabolic imagery.

[§] Luke xix. 11.

[¶] "This part of his progress to Jerusalem before the last Passover, was but the conclusion of a much more general and extensive circuit, which having been begun, some weeks before, as there is every reason to believe, from Capernaum

in strictly regal state¹. No marvel if the minds of the attendant multitude were filled with fond anticipations of the speedy manifestation of all the glories of Messiah's kingdom. But disappointment awaited them; and sin, grievous sin, would follow in its train. For this the parable in question was intended to prepare the disciples. It confirmed indeed the expectation that the kingdom of Messiah would soon be established. For Jesus was the Messiah, and soon would he depart and go to the Father. There would he be invested with power and great authority. But it also taught that that kingdom would not be universally recognised. For it would be essentially spiritual. And against this the very fellow-citizens themselves of the King, his kinsmen after the flesh, the Jews, would rebel. "We will not have this man to reign over us",—a man who dashes to the ground our fondest, our most cherished hopes of

in Galilee, had travelled in order through Galilee, Peræa, and probably Decapolis, until it passed into Judæa, and was finally closed at Jerusalem." Greswell, *Parables*, vol. iv. p. 483.

¹ Luke xix. 28—38. "*In strictly regal state.*" The reader may consult with interest and profit the Fourth Dissertation appended to Bp. Sherlock's *Six Discourses on Prophecy*. It is there shewn, in answer to the scoffs of the infidel, how exact an accomplishment of prophecy, how punctual a compliance with the law, and how becoming an illustration of the true nature of Messiah's Kingdom, may be observed in this memorable transaction.

² Luke xix. 14.

national aggrandizement." Of the rest some would yield but a "feigned obedience^{*}," while others would prove themselves good and faithful servants of their reigning, but unseen and absent Lord. But things would not always continue so. The King would one day be seen coming in the clouds of heaven. Then should he reward every man according to his works, and inaugurate, in presence of the assembled universe, an eternal and glorious kingdom.

Such is, I firmly believe, the true interpretation of this memorable passage of the divine word. It harmonizes well with the doctrine which we have educed from the other parables concerning the kingdom. Nor may we be diverted from it by a desire to carry out in every particular the very ingenious but by no means certain parallelism which some have discovered between its imaginary transactions, and the events which really happened when Herod Archelaus[†] went to Rome to be invested with that royalty for which he had been designated by the testament of his father.

But it is time that we consider the teaching of the Apostles concerning the kingdom.

With them also it is the frequent subject of

^{*} Ps, lxxvi 3. (margin.)

[†] Greswell, *Parables*, vol. iv. p. 514. Birks, *Outlines*, p. 31. Dalton, *Rev. W. Bloomsbury Lent Lectures*, 1846, p. 127.

discourse^a. But one great change is observable in the language in which it is proclaimed. Many times do we read in the Gospels the words, "the kingdom of heaven is at hand." Not once do we find them in the Acts and Epistles. And why so? Is the kingdom postponed? By no means. The very kingdom which the Lord pourtrayed has been established. And this the Apostolic records plainly declare. Repentance and remission of sins have been preached in the name of Jesus among all nations, beginning at Jerusalem^a. Nor does the word of the Lord return unto him void. A great company of the priests is obedient to the faith^b: many thousands of the Jews believe^c. The Gospel is come into all the world; and bringeth forth fruit^d. And how soon is it seen that an enemy hath sowed tares among the wheat!

^a Acts viii. 12: xix. 8: xx. 25: xxviii. 23, 31. So much so, that a charge was brought against them similar to that with which, as we have seen above, their Master was impeached:—"These all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus;"—*βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν*, Acts xvii. 7. On this the Rev. J. G. Kelly remarks, that the preaching of Anti-Millennarians "is safe from such perversion, but just as the miser's character is safe from the imputation of extravagance." *Prophetical Lectures*, 2d Ed. p. 195. This rebuke is, I confess, much needed. But as the miser is not cured by becoming "extravagant," so neither is Pre-Millennarianism the remedy for the evil thus exposed; the true remedy is a Scriptural apprehension of and a living faith in the present royalty of Jesus.

^a Luke xxiv. 47.

^b Acts vi. 7.

^c Acts xxi. 20. (*μυριάδες*.)

^d Col. i. 5, 6.

Ananias and Sapphira^a and Simon the sorcerer^f were but specimens of the “false brethren^g” who “crept in unawares^h,” of the false teachers who privily brought in damnable heresiesⁱ.

The kingdom then has been set up. It is that which men are wont to call The Visible Church. Its territory is all the world^k,—its subjects are “all that profess and call themselves Christians,”—its laws are “the commandments of God,” and “the testimony of Jesus^l,”—its officers, apostles, prophets, evangelists, doctors, and pastors^m. And who is its King? Its King is the ascended Jesus,—for to him hath the Father put in subjection this “world to comeⁿ,” which many prophets and kings desired to see, and whereof we speak as now already come^o.

^a Acts v. ^f Acts viii. ^g Gal. ii. 4. ^h Jude 4.

ⁱ 2 Peter ii. i. ^k Matt. xiii. 38. Mark xvi. 15.

^l Rev. xiv. 12: xii. 17. ^m Eph. iv. 11. ⁿ Heb. ii. 5.

^o Millennarians are apt to insist much upon the terms, “The world to come,” Heb. ii. 5: and, “Good things to come,” Heb. ix. 11, as though they implied a still existing futurity. The following extract puts the case in its true light. “Novi Testamenti Ecclesia, ‘*orbis habitabilis futurus*’ dici potest, ob rationem duplicem. I. Respectu temporis antecessi, et προσδοκίας Veterum: quo pacto Christus, etiam præsens, et per passionem consummatus, et introductus in gloriam, respectu prioris Adami *futurus* dicitur. Rom. v. 14. II. Quia eo tempore, quo hæc scribebat Apostolus, stante adhuc templo, et hierarchiâ Leviticâ, et politiâ Judaicâ, revelatio Regni Messæ in plena libertate expectabatur magis quam præsto erat. Unde suum ævum, quo sacrificia adhuc et dona offerebantur, τὸν καιρὸν τὸν ἐνσηθηκότα, *tempus præsens*

Hear the Apostles themselves when they speak of Jesus. They tell of his solemn enthronization,—they tell of his universal dominion,—and with these they connect the progress of the Gospel upon earth,—for they tell also of the dispensations of his royal bounty,—the triumphs of his kingly might.

They tell, I said, of his solemn enthronization at the right hand of God. Thus we read, in the Epistle to the Hebrews, that “when he had by himself purged our sins, he sat down on the right hand of the Majesty on high^p.” And again, in the Acts, “let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ^q.”

They tell, I further said, of his universal dominion. For we may not for one moment imagine that the Son of Man is not personally invested with a kingly power peculiarly his own^r. “The

vocat, in discrimine proxime instantis temporis, quod *καιρος* *διορθώσεως*, *tempus correctionis* appellat, Heb. ix. 9, 10. Cum ratione ergo Novi Testamenti Ecclesia ab Apostolo *ἡ οἰκουμένη ἡ μέλλουσα* dicta fuit.” Witsius. *Miscellanea Sacra*, Liber II. Dissert. vi. §. 35. tom. i. p. 632.

^p Heb. i. 3.

^q Acts ii. 36.

^r I say, “peculiarly his own,” because it is not unfrequently asserted by Millennarians, on the alleged authority of Rev. iii. 21, that the Lord Jesus is now in possession of no other kingdom than that kingdom of Divine Right and Providential Rule which, in common with the Father, he has held from the beginning. It is therefore important to insist upon the fact, well established by Mr. Greswell, *Parables*, vol. iv.

Father loveth the Son, and hath given all things into his hand*." In him was that word fulfilled to the utmost, which had never before found its accomplishment in any son of Adam; "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet." Yes!

p. 494, that "all power and authority, both in heaven and earth," was committed "to our Lord Jesus Christ, in his proper capacity as the Son of Man; and from a point of time which cannot bear date earlier than his resurrection, or later than his ascension." With regard to Rev. iii. 21. it is to be noted, that the whole of its Pre-Millennial power lies in the intonation of voice with which it is read. But is it not plain, that to make the words "my" and "his" emphatic, is to assume the very point in debate? Quite as reasonably might we contend for a distinction between Gentile and Israelitish justification in Gospel times, from the employment of the different words "*by* faith" and "*through* faith" in Rom. iii. 20. The promise itself in Rev. iii. 21. is "in substance the same with many promises formerly mentioned, viz. a promise to make the overcomer partaker of Christ's glory. . . . The qualification or amplification of this promise is, "Even as I overcame" &c. which doth import these three; i. the greatness of this glory . . . to partake both of the glory of the Father and of the Son, according to their capacity; ii. its sureness; iii. the method of its attainment." Durham on the Revelation. Glasgow, 1764, p. 283.

* John iii. 35.

* Heb. ii. 7, 8. "But now we see not yet all things put under him." These words are often considered fatal to that view of the Kingship of Jesus which is here advocated: e. g. Brooks, Abdiel's Essays, p. 96. Dalton, Bloomsbury Lectures, 1846, p. 129. Bonar, Prophetical Landmarks, p. 263. This, however, arises from a misapprehension of the Apostle's

“power is given unto him over all flesh^a.” “He is Lord of all^v.” “He is the head of all principality and power^r.” He is “the prince of the kings of the earth⁷.” “Angels and authorities and powers are made subject to him^a.” Truly the Man Christ Jesus hath now received of right, as the fruit of all his sufferings, that kingdom of salvation, which even before, as the Eternal Son, he had on trust administered for the recovery of his elect. “He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father^a.”

argument. The object that St. Paul has in view, says Owen on the passage, is to “direct the testimony adduced from the eighth Psalm in v. 6, 7, 8. unto its proper end, and to make way for its application unto him, who is especially intended therein. He begins therefore by declaring negatively to whom it is not applicable, in the words, ‘but now we see not yet all things put under him,’ meaning by ‘him’ mankind in general, which, as experience testifies, is very remote from being invested with the dominion here described.....The Apostle then shews in whom the words have their full accomplishment. ‘But,’ saith he, ‘we see Jesus crowned with glory and honour.’”

^a John xvii. 2.

^v Acts x. 36. *οὗτός ἐστι πάντων Κύριος.*

^r Col. ii. 10.

⁷ Rev. i. 5.

^a 1 Peter iii. 22.

^a Phil. ii. 8—11.

And there is, accordingly, an intimate connection between the King in heaven and his kingdom upon earth. How could it be otherwise? He is "head over all things to the Church^b," that is, for her benefit. The Father hath "given him power over all flesh, that he should give eternal life to as many as he hath given him^c." Need I refer to my text again? "All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of (*μαθητεύσατε*) all nations^d." Nor doth the King confine himself to sending forth his heralds. He works with them^e, he stands by them, he strengthens them^f, he adds to the Church daily such as shall be saved^g. And thus doth he keep the words of his own most true promise, "Lo, I am with you alway, even unto the end of the world^h."

What then is the preaching of his word by the Holy Ghost sent down from heavenⁱ, but a dispensation of his royal bounty? What are the "signs following^k" that accompany that word, but the triumphs of his kingly might? Thus do we read, "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body

^b Eph. i. 22. ^c John xvii. 2. ^d Matt. xxviii. 18, 19.

^e Mark xvi. 20. ^f 2 Tim. iv. 17. ^g Acts ii. 47.

^h Matt. xxviii. 20. ⁱ 1 Peter i. 12. ^k Mark xvi. 20.

of Christ¹." And again, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man"^m—for "him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sinsⁿ."

Accordingly, whether the Apostles speak of themselves, or of the saints to whom they minister, the present Kingship of Jesus is recognised throughout.

Do they speak of themselves? They are the "servants^o,"—the "soldiers^p,"—the "ambassadors^q" of Jesus Christ. Every commission runs in His name^r,—every enterprize is undertaken by His authority^s,—every exploit is achieved by His power^t,—every action regulated by His law^u.

Do they speak of the saints? They are a royal priesthood^v,—they have been made by Jesus their Lord kings and priests unto God and his Father^w,—they have been delivered from the power of darkness,—they have been translated into the kingdom of God's dear Son^x,—they receive a kingdom which cannot be moved^a.

¹ Eph. iv. 8—12. ^m 1 Cor. iii. 5. ⁿ Acts v. 31.

^o Rom. i. 1. ^p 2 Tim ii. 3. ^q 2 Cor. v. 20. ^r Gal. i. 1.

^s 1 Cor. i. 17. ^t Rom. xv. 18. ^u 1 Cor. ix. 14; xi. 23.

^v 1 Pet. ii. 9. ^w Rev. i. 6. ^x Col. i. 13.

^a Heb. xii. 26—28. "The Apostle declares, v. 28, that believers do *now actually receive* what is the fruit and effect of the work here described, namely, *a kingdom that cannot be moved*." . . . "Whereas some [e. g. Bickersteth, *Restoration of the Jews*. London, 1852, p. 8. Bonar, *Prophetical Landmarks*, p. 107—110. Molyneux, *Israel's Future*, p. 241, 242.]

I might now appeal to the facts of providence and of grace. I might rehearse the public manifestations of Jesus' kingly might,—at the day of Pentecost,—at the destruction of Jerusalem,—at the overthrow of Paganism,—at the blessed Reformation. Or again, I might trace the secret operations of his power in the hearts of his people,—conviction of sin, repentance toward God, faith in our Lord Jesus Christ, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. All alike would confirm my testimony, when I declare that “the Lord is King^b.”

would refer all these things to the second coming of Christ, namely, to judgment at the last day, when the whole fabric of heaven and earth shall be shaken and removed: besides that it is wholly alien to the whole design of the words in the prophet, it no way belongs to the argument of the Apostle. For he compares not the giving of the law, and the coming of Christ to judgment at the last day, but the giving of the law with the promulgation of the Gospel by Christ himself. For his design is in all things to give the pre-eminence to the Gospel, whereunto the consideration of the coming of Christ to judgment is no way subservient.” “They are spiritual things whereof the Apostle doth discourse, as shaken, such as end in that unshaken kingdom, which believers do receive in this world.” Owen. So also Dr. Gill: “The Apostle applies these words to the change made in the worship of God by the coming of Christ, when the carnal ordinances of the law were removed and evangelical ordinances instituted, which shall remain until his second coming. Heb. xii. 26.” On Haggai ii. 6. “Nothing is more clear than that the true Messiah was to come into the second temple, and by that give it a greater glory than the former ever had; as is evident from Haggai ii. 6—9.” Preface to Ezekiel xl.

^b With reference to 1 Cor. iv. 8. Rev. v. 10. quoted by

But why say more? Enough surely, my brethren, and more than enough, has now been adduced from the teaching of the Apostles to prove, that Jesus has, from the moment that he sat down on the right hand of God, been as the Christ of God possessed of a kingdom which ruleth over all.

Brooks, Abdiel's Essays, p. 37, it may be observed, that there is an identity between Christ and his Church which causes many things to be said of her which primarily belong to him. Thus, as Christ is king, so his people "reign as kings," 1 Cor. iv. 8. even in that kingdom which is described in v. 20;—as Christ is king and priest, so are they "a royal priesthood," 1 Pet. ii. 9. "kings and priests unto God and his Father," Rev. i. 5, 6. In like manner in Rev. v. 10 the infant Church of Christ anticipates as her own, such triumphs of the Redeemer's kingdom as are prophetically chronicled in the subsequent chapters. For it is the Church in her present earthly state who speaks there, not the spirits of just men made perfect. In further elucidation of this last passage it must be remembered, that the Church does always regard herself *as one* from the very beginning to the end of time; so that just as she shares every thing with her Lord, she shares every spiritual blessing with her members in all generations. "The Church," says Mr. Brooks, Abdiel's Essays, p. 22. "is constantly addressed as a mystical body, which (according to our political axiom respecting the sovereign) never dies." "*Præviderunt sancti et ex oraculis perspexerunt, aliquando eventurum esse ut Christiana religio, in orbe caput extolleret, et, suppressis religionibus falsis et superstitiosis, in ipso Romano imperio summam obtineret auctoritatem.*" "*Sancti, verbo Dei eruditi, magnam hanc rerum catastrophem, quæ tandem effectum sortiri cœpit sub Constantino, præviderunt, et spe suâ anticiparunt.*" Vitringa "*Anacrisis Apocalypsios.*" Amstelodami, 1719, p. 218.

And how long shall he continue thus to reign? I answer, on the same authority, till the last trumpet sounds,—till the dead are raised,—till the living are changed. “He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” And when shall that be? “This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory^d.”

And thus, under the guidance of the Apostles, have we come to the very point to which we were conducted by the Lord himself. His kingdom shall retain its present character until he come again in glorious majesty to judge the quick and the dead.

And now, once more, look back upon the path which we have trodden.

The glowing predictions of Old Testament prophecy foretell, in the judgment of many, a yet future period of greatly enlarged happiness to the inhabitants of this world;—“enlarged” happiness, I say, for unmixed blessedness we may not expect till the Lord return;—the tares grow together with the wheat until the harvest^e. Upon those

• 1 Cor. xv. 25, 26. ^d 1 Cor. xv. 53, 54. • Matt. xiii. 30.

predictions I purpose, on a future occasion¹, to offer some observations to your notice. Meanwhile there are two points in which they have a close connection with our present enquiry.

In the first place, Pre-Millennarians are wont to affirm, that the anticipated result cannot be effected save by a personal manifestation of the King himself;—the weapons of our present warfare are, they say, unequal to the task. Now, if such were the case, would there not be some indication in the teaching of the Lord of a change in the method of his operations, so striking, so abrupt? Yet there is absolutely no hint, no, not the very slightest, to countenance the idea that any extension of the kingdom which shall yet take place shall be effected by other instrumentalities than those which the great King hath hitherto vouchsafed to employ. The sower sows;—the leaven works;—the mustard plant grows;—until “the end of this world².”

Nor are Pre-Millennarians unwilling to sub-

¹ Lecture VIII.

² “The Millennial system is not in harmony with those parts of Scripture, in which the Gospel is evidently represented as working its way to universal extension and influence by a *gradual progress*. . . . The attempt of some Millennials to interpret such parables as those of the grain of mustard seed, and the leaven hid in the meal, as not at all designed to convey the idea of this *gradual progress*, appears to me an outrage on every principle of fair and simple exposition.” Wardlaw, Sermon XVII. p. 516

scribe to this opinion. For it is, they think, conclusive in their favour. There is, they say, no mention of the Millennium before the Lord appears, it must therefore take place afterwards. Accordingly they explain "the end of this world"—*συντέλεια τοῦ αἰῶνος*—to be "the end of the age^b;"—that is, of the Pre-Millennial œconomy. But this cannot be. The argument might possibly avail to disprove any future Millennium at allⁱ, it cannot avail to prove a Pre-Millennial advent.

^b Matthew xxiv. 3. "Tell us when shall these things be, and what shall be the sign of thy *coming*, and of *the end of the world*?" "These are only different expressions to denote the same period with the destruction of Jerusalem; for when they conceived would be the destruction of Jerusalem, then they conceived would be the coming of Christ; and when they conceived would be the coming of Christ, then they conceived would be the end of the world, or rather (as it should be rendered) *the conclusion of the age*. . . . For there being two ages (as they were called) among the Jews, the one under the law, the other under the Messiah; when the city and temple were destroyed, and the Jewish polity in Church and State was dissolved, the former age must of course be concluded, and the age under the Messiah commenced." Bishop Newton on the Prophecies, vol. ii. p. 234.

ⁱ This is the conclusion to which the late Mr. Gipps was led by a consideration of the following parables: Matt. xiii. 24—30, 37—43: Matt. xiii. 47—50: Matt. xxi. 1—14: and Matt. xxv. 1—13: in all of which he recognised the preaching of the Gospel, and the intermixture in the visible Church of gracious believers and graceless professors as continuing to the end of all things. First Resurrection, chap. iv. §. ii. p. 116, 117. See, for more upon this subject, Lecture VII. of this volume.

For observe, in the second place, that the personal coming of the Lord would, if I may so speak, accomplish too much for this hypothesis. Even Millennial glory will be too full of earthly alloy, and too transitory; it will in fact be too nearly identical, in all essential points, with the present state of things, to find, consistently with the teaching of the Lord and his Apostles, any place in that kingdom which shall immediately commence when he appears[†].

For what shall follow this advent? Not a mixed, a short-lived, an earthly kingdom, in which he shall once more be separated from the Father, but the very contrary. The kingdom of glory shall be at once pure, eternal, heavenly¹.

[†] Lecture VI.

¹ 1 Cor. xv. 28. This is the kingdom spoken of in 2 Tim. iv. 1, 18. 2 Pet. i. 11. For there seem to be three senses in which the word kingdom is used in spiritual matters. They have been sometimes enumerated thus: the kingdom of *privilege*, the kingdom of *grace*, the kingdom of *glory*. The kingdom of privilege is the Visible Church embracing within its ample bounds all who name the name of Christ. The kingdom of grace is the Church Indefinable, inclosing those and only those who are savingly called to the knowledge of Christ and faith in him. These two kingdoms coexist, the latter being included within the larger circle of the former. When Christ comes, then shall begin the kingdom of glory; the Church consummated in numbers, and everlastingly triumphant in bliss. It is because distinctions like these have not been borne in mind, that Mr. Brooks with others have fallen into the error of arguing, that because a future kingdom of Christ is spoken of, therefore all kingdoms of Christ that

It is a kingdom, I say, of perfect purity. The Son of man when he cometh shall send forth "his angels, and they shall gather out of his kingdom all things that offend,"—and if "all things," whence shall come Gog and Magog and their armies, countless as the sand which is by the sea shore?—"all things that offend, and them which do iniquity; and shall cast them into a furnace of fire . . . then shall the righteous shine forth as the sun in the kingdom of their Father°."

And that for ever! This kingdom of our Lord

Scripture reveals are future also. That he really does argue after this manner may be seen in his *Elements*, p. 195, 199. also in *Abdiel's Essays*, note on p. 38.

° The profane shall be gathered out: 1 Cor. vi. 9, 10. The hypocrite shall be excluded: Matt. vii. 21. All corruption in the persons of the redeemed shall be eradicated: 1 Cor. xv. 50. In short, it shall be as in Rev. xxi. 27.

° Rev. xx. 7, 8. Pre-Millennarians have two solutions of this difficulty. They *limit* "the field," and they *protract* "the harvest." Of the latter of these expedients, see Lecture V. As to the former, I cannot subscribe to the statement of Mr. Birks, *Outlines*, p. 63, that "the field which is first sown with good seed, but into which the tares presently enter, is not the world in its widest sense, but the world, so far as it is fenced off for the seed-bed of gospel truth and grace, or, in other words, the visible Church of Christ dwelling in the world." Surely "the world" here spoken of is "the world" of Mark xvi. 15, the "all nations" of Matt. xxviii. 19,—or, in other words, the whole habitable globe. And this is the view which Mr. Greswell, though *apparently* coinciding with Mr. Birks, seems to me practically to take: *Parables*, vol. ii. p. 97, 98.

° Matt. xiii. 41—43.

and Saviour Jesus Christ^p is an "everlasting kingdom^q." The wicked shall "go away into everlasting punishment, but the righteous into life eternal^r."

Finally, the scene of these unsullied, these eternal glories shall be heaven itself. "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever^s." But upon this last point, as it is immaterial to my present argument, I do not now insist^t.

Such is, I venture to think, a full and fair exhibition of the direct teaching of the Lord and his Apostles concerning the kingdom of heaven. It places a present kingship of Jesus beyond all dispute. And this, many advocates of the personal reign are free to acknowledge. They are not, however, on that account, the less tenacious in maintaining, that the true and proper kingdom of Christ is yet to come. His present gracious sway is but the first stage, so to speak, of his royal progress^u. Now, say they, he sits upon his Father's

^p See Appendix, Note I.

^q 2 Peter i. 11. ^r Matt. xxv. 46. ^s 2 Tim. iv. 18.

^t See Lecture VI.

^u Thus, in the Bloomsbury Lent Lectures for 1843, the late truly reverend Edward Bickersteth has given us a discourse on "The kingdom of Christ the Lord in its successive stages and in its heavenly glories." The "successive stages" are as follows: 1, The time of Expectation, from the creation to the first advent. 2, The Spiritual kingdom, from the first to the second advent. 3, The Millennial kingdom. 4, The

throne in heaven, as Mediator; ere long he shall assume his own throne on earth as the Son of David*.

I shall, in my next lecture, endeavour to shew, that this assertion is at variance with the exposition which the Apostles give of Old Testament prophecy, when it speaks of Messiah sitting upon the throne of David. For they instruct us to recognise in the present kingdom of grace the true and proper kingdom of David's Son and David's Lord. Nor do they lead us to expect that it shall undergo any essential transmutation, until the day when it shall be merged in the kingdom of glory.

Meanwhile I cannot but remark, that this doctrine of a present, true, and effectual Kingship of Jesus Christ, is one of an eminently practical character. To the real believer, it is a Gospel of "glad tidings," indeed. For as Isaiah, in the days of Israel's worst apostasy, in vision saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple, while the seraphim cried one unto another, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory";—so can he, even when the peoples of

Everlasting kingdom. So also in his Practical Guide, chapter xx. p. 267, 277, 280. Somewhat differently Mr. Greswell speaks of "the natural and hereditary kingdom," "the mediatorial kingdom," and the Messianic kingdom of the Lord Jesus. The two former are in existence already, the last has yet to be manifested. Parables, vol. iv. 490, 497, 499.

* Rev. iii. 21.

† Luke viii. 1.

‡ Isaiah vi. 1—3.



the earth and their rulers seem with one consent to renounce allegiance to the King of saints^a, by faith behold the Lamb that was slain standing in the midst of the throne, and hear every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever^b."

Nor doth he fear discomfiture, when (his iniquity being taken away and his sin purged^c) he sallies forth under the banners of his king to war with sin, the world, and the devil. With matchless power and wisdom, a greater than Solomon governs the nations upon earth. Amid the tumults of revolution and the din of war, Jehovah-Jesus sitteth upon the water-flood, he sitteth King for ever^d. The mightiest of earthly monarchs is but the rod of his anger^e, his saw^f, his battle axe^g, his bow. He girds them even though they have not known him^h,—and shall he, can he, be unmindful of his people, his chosen? To him all things in heaven, in earth, and under the earth, do bow and obey,—shall he not make them work together for good to them that love God, to them that are the called according to his purposeⁱ?

^a Psalm ii. 1, 2, 3. Acts iv. 24—27.

^b Rev. v. 6, 13.

^c Isaiah vi. 7.

^d Psalm xxix. 10.

^e Isaiah x. 5.

^f Isaiah x. 15.

^g Jer. li. 20.

^h Isaiah xlv. 5.

ⁱ Rom. viii. 28.



For their especial benefit was he invested with that supreme dominion,—he is head over all things to the Church, which is his body^k. Only let faith in each case have her perfect work, and it shall, in the due time, surely be seen, that he who is King of old, commandeth deliverances for Jacob^l.

Yes, and when the Church's danger shall be greatest, then shall her triumph be nearest. Soon (perhaps very soon^m) shall faith be swallowed up of sight. The King shall be seen coming in the clouds of heavenⁿ. Then shall his enemies be consumed before him^o. Then shall all true and loyal soldiers and servants of his cross hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world";—"and they shall reign for ever and ever^p."

^k Eph. i. 22, 23.

^l Psalm lxxiv. 12. and xlv. 4.

^m Lecture VII. ⁿ Matt. xxvi. 64. ^o Psalm l. 3: xcvii. 3.

^p Matt. xxv. 34.

^q Rev. xxii. 5. "Hinc [i. e. ex ascensu Christi] multiplicem fructum colligit fides. . . . Tertio potentiam ejus apprehendit in qua situm est nostrum robur, virtus, opes, et adversus inferos gloriatio. Nam ascendens in cœlum, captivam duxit captivitatem, et spoliatis hostibus locupletavit populum suum, ac quotidie spiritualibus divitiis cumulat. In excelsis ergo sedet, ut transfusa inde ad nos sua virtute, in vitam spiritualement nos vivificet, ut Spiritu suo sanctificet, ut variis gratiarum dotibus ecclesiam suam exornet, ut protectione sua tutam adversus omnes noxas conservet, ut ferocientes crucis sue ac nostre salutis hostes manus sue fortitudine coerceat, denique ut omnem teneat potestatem in cœlo et in terra: donec inimicos omnes suos, qui etiam nostri sunt, prostraverit,

In conclusion, I turn, for a very few moments, to those visions of Daniel', which treat expressly of the kingdom of Messiah. The record indeed is brief, and the kingdom is throughout, from its beginning in time to its consummation in eternity, regarded as one*. Still will the doctrine be found to harmonize with the conclusions at which we have arrived.

In his second chapter,—that which contains the image-vision of Nebuchadnezzar,—the prophet makes known the date, the character, and the progress of the kingdom. And in so doing he gives us, I might almost say, a condensation of the many words, in which the Lord himself has already instructed us upon the same points.

As to the period of its manifestation, the king-
ac Ecclesiæ suæ ædificationem consummarit. Atque hic verus est regni ejus status, hæc potestas, quam in eum contulit Pater, donec ultimum actum ad vivorum et mortuorum judicium adveniens compleat." Calvinus, Institutionum Christianæ Religionis Liber ii. cap. xvi. §. 16. Amstelodami, 1667, p. 134.

* Chapters ii. and vii.

* This fact will account for the words, ch. vii. 27. "the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High," without the necessity of supposing a sojourn of the Church upon earth after the destruction of Antichrist. But even if they be taken to refer to a future Millennium of terrestrial blessedness, as introductory to the eternal state, they do not require a personal reign of the saints which shall have fallen asleep. It will be quite enough, Scripturally, if the kingdom be given to the saints then living upon the earth. See note b on p. 63.

dom of heaven was to be established while yet the Roman empire was in being[†].

Again, as to its character, the adoption of a symbol generically distinct from the symbols by which the kingdoms of the nations were prefigured, leads us to expect a kingdom not of this world. It is not an image but a stone; and that, a stone cut out without hands[‡].

And so too with regard to its progress;—the stone, by a steady, a gradual increase, becomes a great mountain, and fills the whole earth[‡], just as the mustard seed, which is indeed the least of all seeds, becomes, also by a steady, a gradual increase, the greatest of herbs.

Nor was that sublimer view denied to Daniel, which was conceded to the Apostles. To them

[†] Daniel ii. 44. "In the days of these kings," that is, in the days of the last of them, "shall the God of heaven set up a kingdom." See Mede, Works, p. 877, 917, 922, 923. Daniel ix. 25. supplies another prophecy of the date of the setting up of the kingdom; if "until Messiah the Prince" be understood to mean, "until Messiah be Prince;" that is, "until he shall visibly assume the office of leader." "This," Mr. Birks proceeds, "is the view which most commentators adopt, and which seems the true interpretation." *Elements of Sacred Prophecy*, chapter vii. p. 171.

[‡] Daniel ii. 34, 35. "The establishment of Christianity is a past fact: and its mode of establishment justifies the emblem; that emblem which describes it as 'a stone cut out of a mountain without hands;' a work quarried out of the mountain by other means than the known methods and resources of human power." Davison on Prophecy, p. 492.

[‡] Daniel ii. 35. compare Isaiah ii. 2.

was fully made known the advent of that usurper,—that man of sin,—that son of perdition^r, who should, even while professing allegiance to it, most wickedly oppose the sceptre of Messias. To them was also made known how the Lord would finally consume him with the breath of his mouth, and destroy him by the brightness of his coming^s. Meanwhile they were permitted to enter by faith into heaven itself, and to behold their King sitting upon his royal throne. Even so Daniel, having, in his seventh chapter, watched the rise, the progress, and the fall of the symbolical horn^a, is privileged to reascend to an earlier period^b in the stream of prophecy, and to learn what has all along been transacting in the heavens;—for the ascended Jesus has been reigning from thence over the children of men. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days,”—not, as many a Pre-Millennarian would seem to read it^c, to the earth,—“and they brought

^r 2 Thess. ii. 3. ^s 2 Thess. ii. 8. ^a Daniel vii. 8, 11.

^b See Note J. in the Appendix.

^c “When Daniel’s times are done, the Son of man comes in the clouds of heaven, to receive the empire of all the kingdoms of the world. Daniel vii. 14.” Joseph Mede, Book iv, Answer to Mr. Hayn, Works, p. 910.

“As the Son of man comes in *the clouds of heaven* to receive this kingdom, it must be a *visible* and personal inauguration that takes place, and at the coming of the Lord Jesus Christ.” “The coming in the clouds is obviously the same as that in Acts i. 9—12.” Brooks, Elements, p. 189, 190.

him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed^d."

Yes, my brethren, every knee shall bow, every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father. Surely it is our wisdom to yield a willing, a prompt, an entire obedience to his righteous sway.

Let each then pray,—in the true sense of those words which the Lord himself hath taught us,—
"thy kingdom come*."

"In these words we have the second coming of the Lord predicted. The language is such as cannot be mistaken If so, there cannot possibly be a Millennium before Christ comes." Bonar, Landmarks, chapter vii. p. 103, 104. So also Birks, Outlines, p. 56. Begg, Connected View, p. 82. Cuninghame, Answer to Wardlaw, Glasgow, 1833, p. 46, 47.

^d Daniel vii. 13, 14. See Note K. in the Appendix.

* "I myself entertain no doubt, that this is a prayer for the arrival of the Millenary kingdom, and was always intended to be so : nor do I see, in what sense we can be supposed to pray for the coming of any kingdom of God, distinct from that." Greswell, Parables, vol. i. p. 254. Let Bishop Hurd supply an answer. "Christ," he says, "could only *come*, in person, at one limited time. He *comes* in his power and his providence through all ages of the Church. His first coming was then over, when he expired on the cross. His second commenced with his Resurrection, and will continue to the end of the world. So that this last coming of Jesus is to be understood of his spiritual kingdom ; which

Establish thy dominion, Prince of Peace, in every heart! Cast down every imagination;—bring into captivity every thought to the obedience of Christ^f. Let the pardoned rebel know how blessed is that kingdom within which is righteousness, and peace, and joy in the Holy Ghost^g.

And establish thy dominion, Prince of Peace, in every land! Let thy way be known upon earth, thy saving health among all nations^h! By the blood of the Lamb, and by the word of his testimonyⁱ, many times have the soldiers of thy cross gloriously triumphed; shall that word be powerless now? As then each victory was won, a loud voice was heard in heaven, saying, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ^k:”—is it thy will that, yet once again before the end of all things, the same triumphant shout should ring

is not one act of sovereignty exerted at once; but a state or constitution of government, subsisting through a long tract of time, unfolding itself by just degrees, and *coming* as oft as the conductor of it thinks fit to interpose by any signal acts of his administration. And *in this sense we are directed to pray that his kingdom, though long since set up, may come: that is, may advance through all its stages, till it arrive at that full state of glory, in which it shall shine out in the great day, as it is called, the day of judgment.*” Introduction to the Prophecies, Sermon V. vol. i. p. 123.

^f 2 Cor. x. 5.

^g Rom. xiv. 17.

^h Psalm lxvii. 2.

ⁱ Rev. xii. 11.

^k Rev. xii. 10. For an account of the Structure and Language of the Apocalypse, see Lecture VII. of this volume.

through the many mansions of thy Father's house? Give once more the word, great shall be the company of them that publish it¹.

And thus, O Prince of Peace, "accomplish the number of thine elect, and hasten thy kingdom," even in that its triumphant, its final developement, when the Son also himself being subject unto him that put all things under him, God shall be all in all.

"Now unto the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to him be honour and power everlasting^m. Amen."

¹ Psalm lxxviii. 11.

^m 1 Tim. vi. 15, 16.

LECTURE III.

THE KINGDOM OF CHRIST, AS NOW EXISTING,
THE TRUE KINGDOM OF HIS FATHER DAVID.

Acts xiii. 32, 33.

AND WE DECLARE UNTO YOU GLAD TIDINGS, HOW THAT THE PROMISE WHICH WAS MADE UNTO THE FATHERS, GOD HATH FULFILLED—*ἐκπεπλήρωκε*—THE SAME UNTO US THEIR CHILDREN, IN THAT HE HATH RAISED UP JESUS AGAIN ; AS IT IS ALSO WRITTEN IN THE SECOND PSALM, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE.

It is the expectation of many, that in the last days, the house of Israel having been restored to their own land, and being in peril of destruction by the assault of the assembled nations, Messiah shall, at the hour of their greatest need, personally appear as their mighty deliverer,—shall convert them to himself,—and shall then, making them an universal blessing to mankind, reign over them in Mount Zion and at Jerusalem gloriously. Then, say they, and not till then, shall that promise be

fulfilled, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end^a."

We shall, I think, be able to prove to you in subsequent Lectures, that any personal reign of Christ upon earth is,—if we read the New Testament aright when it treats of the ingathering and glorification of the Church^b, the judgment of quick and dead^c, and the eternal state^d,—a Scriptural impossibility.

Meanwhile, (viewing the question simply as one of Old Testament exegesis,) there are, we think, at least two strong a priori objections to that principle of universal literalism in the interpretation of prophecy, upon which these expectations are based.

The one is, that it entirely destroys that generally ænigmatical character, which seems necessary even to sacred prophecy, if it is not to interfere with the free agency and responsibility of those who at once have the custody of its documents, and are providentially designed to be the executioners, and in some instances the guilty executioners, of its decrees^e.

* Luke i. 32, 33. Brooks, *Elements*, p. 279—284. Kelly, *Prophetical Lectures*, p. 203—206. Molyneux, *Israel's Future*, *passim*. West Street Chapel Lent Lectures, 1841, Lectures X, XI. Bloomsbury Lent Lectures, 1846, Lectures VII, VIII, IX, X, XI.

^b Lecture IV.

^c Lecture V.

^d Lecture VI.

^e The following remarks cited by Bishop Hurd "have

The other is, that it as entirely destroys that completeness and continuity of subject, which marks the Old Testament predictions up to the time of Christ's first advent. It destroys the continuity of prophecy,—for, having conducted us step by step up to the first coming of the Messias, it abruptly terminates its disclosures, and only resumes the thread of its information after the lapse of at least eighteen centuries[†]. And thus also it

weight," if taken with such qualifications as those which are suggested above. For it is obvious that the same ends could be attained by different means; as, for example, by the providential concealment of prophetic documents from those who are designed to carry out their decrees. That even this was the case in the instances of Josiah, 2 Kings xxiii. 15, 16. and Cyrus, Isaiah xlv. 28. and xlv. 1—4, may be very reasonably question^d. But then there is this important fact to be noticed, that their acts, even if done in direct obedience to known predictions, were morally right: whereas the deeds of the Jews, even though strictly according to the determinate counsel and foreknowledge of God, were morally wrong. Acts ii. 23. "It has been observed, that as the completion of prophecy is left, for the most part, to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision either human liberty must be restrained, or human obstinacy might be tempted to form the absurd indeed but criminal purpose, of counteracting the prediction. On the contrary, by throwing some part of the predicted event into shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of heaven is avoided." Introduction to the Study of the Prophecies, vol. i. p. 55.

[†] Thus, for example, Mr. Molyneux is not content with Apocalyptic Futurism: he is a Futurist also with regard to

destroys the completeness of the prophetic subject, —for having depicted, with an exact appreciation of the relative importance of every other part of the series, the person, the offices, and the work of Messiah himself, it leaves that next greatest, that complementary phænomenon, the rise and progress of the Holy Church throughout the world, entirely unrepresented on the prophetic page^a.

Nor is the principle in question corroborated by the New Testament usage of the proper names to which it is mostly applied. Indeed it might, I am well persuaded, be shewn, that even in the Old Testament there are instances of the words David, Israel, and Jerusalem, being used in a figurative sense^b. Leaving this however for the present, there can be no doubt of the fact, that in the New Testament the contrary principle of a spiritual

Old Testament Prophecy. "All attempts," he says, "to apply prophecy to the history of the last eighteen centuries, or to the period since the destruction of Jerusalem, must be vain and visionary." *Israel's Future*, p. 97. Practically his Pre-Millennarian brethren, though in general they differ from him as to the Apocalypse, approximate to him very nearly with regard to the books of Isaiah and the other Israelitish seers. For they claim almost every thing choice in Old Testament prophecy on behalf of the Jewish people, and the Millennial age, leaving scarcely any present prophetic blessing for Gospel times.

^a See, for more upon the design and structure of Old Testament prophecy, Lecture VIII. of this volume.

^b See Lecture VIII.

interpretation is plainly affirmed, when the Holy Ghost in the Gospels and Epistles speaks of "Israelites indeedⁱ,"—of "the Israel of God^k,"—of "Jerusalem which is above^l;" and when, in the Apocalypse, He makes the Jew again and again to be the symbol of the Christian^m.

But we have grounds surer even than these. On many occasions the Apostles stood forth as the expositors of Old Testament prophecy. In that capacity they certainly did give what is called a spiritual interpretation to some even of those very predictions upon which literalists most confidently rely, when they bid us expect this personal reign of Messias upon earth.

This leads me at once to the subject which I propose, according to my promise, to bring before you to day. That subject is, the true meaning of the prophecies which are said to require that Jesus

ⁱ John i. 47.

^k Gal vi. 16.

^l Gal. iv. 26.

^m Rev. ii. 9. iii. 9. "Quemadmodum enim initio, Theatrum Visionum seu Consessum Apocalypticum pro veteris Synagoge imagine statuque descriptum vidimus, magnaque pars hujus libri typorum eodem spectat, adeo ut etiam *Pseudo-Christiani* in Epistolis ad Ecclesias eâ de causâ *Pseudo-Judæi* audiant; ita quoque hæc Ecclesia gentium catholica, sigillo Dei munienda, figuratur typo Israelis; duodecim illius Apostolis totidem hujus Patriarchis commode respondentibus. Nec id quidem immerito fit, cum alias ob causas, tum maxime quod Ecclesia, quæ inde a rejectione Judæorum hucusque ex Gentibus colligitur, in Israelis vicem successerit, sitque, ut ita loquar, surrogatus Israel." Mede, Comment. Apocalypt. Pars I. De Sigillis. Works, p. 568.

of Nazareth should yet be manifested to the world as King of the Jews.

I begin by remarking, that if the Pre-Millennarian interpretation of those prophecies were sound, the New Testament is the very place of all others where we might naturally expect to find it clearly enunciated. For the Lord Jesus was, during nearly the whole of his personal ministry, conversant among the children of Israel^a. Nor did that people occupy a small place in the labours of his apostles^o. The Jew had his full share both in the sermons they preached, and in the letters they wrote. Nor is he ever presented to our notice otherwise than as an object of very special solicitude. Affection therefore would combine with duty in prompting the first heralds of the Gospel to take up every stumbling-block out of his way^p.

And what were the stumbling-blocks of the Jew? Messiah crucified, and the door of faith

^a "I am not sent but unto the lost sheep of the house of Israel." Matt. xv. 24.

^o "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6.

"*Beginning* at Jerusalem." Luke xxiv. 47.

"Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii. 26.

"It was necessary that the word of God should *first* have been spoken to you." Acts xiii. 46.

^p Affection moved them; see Romans ix. 1, 2, 3: x. 1. Duty required it of them; see 1 Cor. ix. 20: x. 32.

opened to the Gentiles. Thus we read, "we preach Christ crucified, unto the Jews a stumbling-block¹;"—and again, "Depart; for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that he should live!'" Such was the violence of Jewish prejudice against the admission of the Gentiles into the kingdom of heaven²!

What then, I may well ask, would have been the obvious course for the apostles to follow, if Israel's ancient glory was yet to be revived under the personal government of Jesus the Son of David? Surely they would have said, "Be not offended at a crucified Messiah;—the prophetic writings must be viewed in their integrity³;—they speak of the sufferings of Christ as well as of the glories that shall follow";—you do wrong to over-

¹ 1 Cor. i. 23.

² Acts xxii. 21, 22.

³ Nor were the unbelieving Jews the only persons influenced by this strong prejudice. Witness the disputings consequent upon the conversion of Cornelius, as recorded in Acts xi, xv. Witness the dissimulation of Peter and Barnabas, as mentioned in Gal. ii. Witness the constant struggle for the retention among the Jews, (Acts xxi,) and the imposition upon the Gentiles, (Galatians, Colossians,) of the Mosaic ritual.

⁴ Mede, Comment. Apocalyp. Pars ii. Works, p. 670. Bonar, Prophetical Landmarks, p. 255.

⁵ 1 Pet. i. 11. τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας.

look the cross, while you gaze so intently on the crown. O fools, and slow of heart to believe all that the prophets have spoken^{*}; learn first to accept as your Messiah the despised and rejected Jesus;—soon will he come again as Israel's triumphant King. Then shall it be found that your national privileges are not abrogated,—that still you are the people of God's peculiar choice,—for Israel's preeminence shall then be revived in transcending majesty. Your lost brethren of the ten tribes shall be brought back[†],—Judah and

^{*} Luke xxiv. 25, 26. Pre-Millennarians, e. g. Dibdin, Rev. R. W. Bloomsbury Lectures, 1847, p. 98. Dallas, Rev. A. R. C. Bloomsbury Lectures, 1848, p. x. consider, that in this passage the word "all" is emphatic; as though the Lord had said, "You believe but half of what the prophets have spoken, believe the other half also; you expect the *glory*, first submit to the *suffering*." This exposition, ingenious as it certainly is, seems scarcely consistent with v. 27, 45. But concede its correctness for argument's sake, is not the question as to what is Messiah's promised glory still equally undetermined? For even if it be allowed that the two disciples anticipated a personal reign, it cannot be proved that our Lord sanctioned that expectation. See Appendix, Note G.

[†] The reader will find an interesting review of the Scripture History of the Ten Tribes in the *Δεκάφυλλον* of Witsius. He comes to the conclusion, that the people now known as "the Jews," is indeed no other than the whole "stock of Israel." Speaking of them before their final dispersion, he says, "In suis singuli urbibus habitarunt, sub uno senatu, idem omnes templum frequentantes, in eandemque rempublicam adunati; quæ ob multas tribus *Judæ* preminentias *Judaica* dicta est." Speaking of them after that event, he adds, "Urbe ac politiâ eversis, librisque genealogicis crematis, vel certe deperditis,

Ephraim shall become one stick^a,—planted in the land of your fathers,—its boundary extended,—its fertility multiplied an hundredfold,—the sons of the alien shall be your plowmen and your vine-dressers,—but ye shall be named Priests of the Lord, the Ministers of our God^b,—year by year shall all nations come up to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles^b,—all the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Jehovah's altar, and he will glorify the house of his glory^c." Yes, "A more glorious temple shall be there, and a more glorious shekinah than before. A King shall yet reign in righteousness, and the isles shall yet wait for that law which is to come forth from Jerusalem, the metropolis of the world^d."

Such, at any rate, is the language of many a modern advocate of the Jewish cause^e. "It is

tribus magis magisque confusæ sunt: omnesque quotquot Christianismum non recepêrunt, sine discrimine in gentibus palantur, cœli ac soli sui extorres, unus populus, eidem nunc obnoxius calamitati, et mira numinis providentiâ in eandem spem hactenus reservatus, porro reservandus." p. 372.

^a Ezekiel xxxvii. 15—19.

^b Isaiah lxi. 5, 6.

^b Zechariah xiv. 16.

^c Isaiah lx. 7.

^d Bonar, *Prophetical Landmarks*, p. 334.

^e See particularly a Sermon by one who now sleeps in Jesus, on "Jerusalem's Glory," in the *Bloomsbury Lectures* for 1847. See also Begg, *Connected View*, *passim*. Brooks,

vain," they say, "to hope for success, if you approach the children of Jacob in any other way!'" Brethren, the apostles were distinguished for their success as missionaries to the Jews;—"a great company of the priests^g,"—"many myriads^h" of the people became, under their preaching, obedient to the faith. Did they approach them thus? I trow not.

For mark well the line of conduct which the New Testament proves them actually to have followed. They did not evade the subject of Messiah's kingdom. How could they? The Jews had long been expecting the advent of "the Son of Davidⁱ," "the King of Israel^k." Both by word and action, the Lord Jesus had claimed those titles as his own. Need I remind you of his royal entry into Jerusalem? Need I remind you of the

Elements, p. 287—290. Abdiel's Essays, p. 145. Bickersteth, Restoration of Israel, Discourses XI, XII, XIII. Brock, Rev. M. in Bloomsbury Lectures for 1850, p. 270, 271, 273. Elliott, Horæ Apocalypticæ, vol. iv. p. 210, 211, 212. Kelly, Prophetical Lectures, p. 158. Molyneux, Israel's Future, Lecture VII.

^f Thus, for example, the Rev. W. Dalton, in his West Street Chapel Lent Lecture, XI. p. 436, 437. To the same effect Joseph Mede, "Dum nos clarissimas illas de rebus in *secundo* Christi adventu Prophetias ad *primum* torquemus, Judæi nos derisui habent, et in infidelitate suâ magis obfirmantur." Comment. Apocalyp. Pars ii. Works, p. 670. In like manner Bonar, Prophetical Landmarks, p. 311—318.

^g Acts vi. 7.

^h Acts xxi. 20.

ⁱ Matt. xii. 23.

^k John i. 49.

accepted homage of the attendant multitudes¹? Need I remind you how "all this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass^m?"

The question then was one which could not be avoided. Nor did the Apostles make the attempt. On the contrary, they reiterated the claims of their Master, and they carefully proved the lineal descent upon which they were foundedⁿ. But O how disappointing to the cherished anticipations of the Jew, their teaching concerning his kingdom! For what did they say of the people whom he should govern? of the throne upon which he should sit?

With regard to his people;—this was their teaching, that the Israel whom he should govern would consist of the Jewish remnant according to the election of grace replenished, upon terms of the most perfect equality, by a large accession of believing though uncircumcised Gentiles^o.

With regard to the seat of his royal majesty;—their preaching may be summed up in this, that

¹ "They that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest." Mark xi. 9, 10.

^m Matt. xxi. 4, 5.

ⁿ Matt. i. 1—17.

^o Gal. v. 6.

the earthly throne of his father David had found its intended antitype in that heavenly throne on which Jesus was now seated at the right hand of God, ruling in the midst of his enemies, and making his people willing in the day of his power^p.

But I must enlarge upon both these points.

To begin with the subjects of Messiah's kingdom: the apostles, so far from soothing the irritation of the Jew by promising him national pre-eminence, proclaim the admission of the uncircumcised Gentile into the kingdom of Messiah, upon terms of the most perfect equality.

As to any present spiritual distinction between Jew and Gentile, they announce that there is absolutely none whatever. They declare that both equally need^q;—and that, believing, both shall equally share^r in the salvation which is in Christ Jesus. Nay more, they affirm that that salvation, so freely given to every one that believeth, is the true blessing of Abraham^s. So much so, that the believing Gentile, though uncircumcised, is much more really the child of Abraham, than the circumcised Jew who believeth not^t. Thus the Baptist to the Jews;—"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham^u." Thus Paul to

^p Psalm cx. 2, 3.

^q Rom. iii. 9.

^r Rom. iii. 29, 30.

^s Gal. iii. 7, 8, 9.

^t Rom. iv. 11, 12.

^u Matt. iii. 9.

the Gentiles, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*."

As to ecclesiastical distinction, all that once existed has now been quite done away. This truly is the very burden of the whole epistle to the Hebrews; that the priesthood, sacrifice, and tabernacle of Aaron have been superseded by His priesthood, and His sacrifice, who hath entered, not into a tabernacle made with hands, but into heaven itself, now to appear in the presence of God for us[†]. Accordingly we read in the Ephesians, that Jesus "is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace*."

Such then is the present perfect equality*,—spiritual and ecclesiastical,—between Jew and Gentile in the kingdom of heaven. There is, according to the Apostles, "no difference; for

* Gal. iii. 29. Rom. ii. 28, 29.

† Heb. ix. 24.

* Eph. ii. 14, 15.

* An equality which shall, as Mr. Brooks well observes, *Elements*, pp. 302—305, remain in full force among the resurrection saints for ever. "Whatsoever Abraham, Isaac, and Jacob are substantially to be made partakers of, the same will all that have walked in faith be made joint-heirs of, whether Jew, or Gentile."

the same Lord over all is rich unto all that call upon him^b."

Nor shall any such distinction exist on earth in time to come^c. As to spiritual difference,—now the saved ones, whether Jews or Gentiles, are but a remnant;—but in both cases it is a "remnant according to the election of grace^d;"—and in both cases are the operations of that grace the same. By the same Spirit have both Jew and Gentile an access through Christ to the Father^e, by the same faith are both alike by that Father justified^f. And if in the latter days the fulness of the Gentiles come in, then also shall "all Israel be saved^g." But on what terms? Still by grace; "God hath

^b Rom. x. 12: 1 Cor. xii. 13: Gal. iii. 26—29: Eph. iii. 5, 6: ii. 19: Col. iii. 11. See also John x. 16.

^c The Pre-Millennarian doctrine upon this head is thus stated by Mr. Birks. "But again, the middle wall of partition is broken down, and Jews and Gentiles, by the work of Christ, are placed on a footing of perfect equality before God, as members of the Church visible. *This is true, but the real question is,—How long this constitution of things is to last?* The state, which began with the filling up of the sins of the Jewish people, will naturally cease on their repentance. They will then receive back their perfected privileges, as a free gift from Christ; and the Gentiles, in their turn, will have to renounce the fatal heresy which regards their present equality, as an indefeasible right, instead of an undeserved boon, and to own once more their subordination to the chosen people of God." Outlines of Unfulfilled Prophecy, p. 315. So also Kelly, Prophetical Lectures, p. 145. Molyneux, Israel's Future, p. 22, 23, 24.

^d Rom. xi. 5.

^e Eph. ii. 18. See also v. 19—22.

^f Rom. iii. 30.

^g Rom. xi. 25, 26.

concluded them all in unbelief, that he might have mercy upon all^h." Nor will there be any change in the method of his working: witness the instructive similitude by which he is pleased to illustrate his past dealings with the Gentile and his future dealings with the Jew: there is, in each case, an introduction into one and the selfsame olive tree, and that by one and the selfsame process of spiritual engrafting. "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive treeⁱ?"

Here surely is no indication of any future departure from the gracious uniformity of that spiritual process, by which at this present time "all the building fitly framed together groweth unto an holy temple in the Lord," having for its living materials, Israelitish saints and their Gentile fellow citizens,—for its foundation, the apostles and prophets,—for its chief corner stone, Jesus Christ himself,—for its great builder, the Holy Spirit of our God,—for its everlasting occupant, "the High and

^h Rom. xi. 32.

ⁱ Rom. xi. 22, 23, 24.

Lofty One that inhabiteth eternity, whose name is Holy^k."

Nor can the ritual wall of partition between Jew and Gentile be raised up again.

Many modern Pre-Millennarians, striving, though after all but ineffectually, to be consistently literal throughout, assert that it shall^l. Their expectation is confirmed, they say, by passages like this, "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually^m." But it is in the latter portion of Ezekiel's prophecy that they discover the surest evidence that they are rightⁿ. The

^k Eph. ii. 19—22. Isaiah lvii. 15.

^l Such, for example, as Mr. Fremantle, *Bloomsbury Lectures*, 1843, p. 345, 346, 349—355. Mr. Birks, *Outlines of Unfulfilled Prophecy*, p. 317—320, Mr. Molyneux, *Israel's Future*, p. 228, 256, 257, 258. Mr. Brooks, on the other hand, enters an hesitating dissent from this opinion, *Elements*, p. 290, 291. Mr. Elliott speaks of it as an "unscriptural idea," *Horæ Apocalypticæ*, vol. iv. p. 210. note 1. While, finally, Joseph Mede thus apostrophizes Jerome. "*Os Hieronymi! qui Millennariis promiscue affinxit Circumcisionis injuriam, Victimarum sanguinem, cæterasque Legis Cærimonias postliminiò instaurandas. Scilicet quæ Judæi, aut forte ex Judaismo hæretici, de suo Millennario somniârunt, ille Christianis odiose impingebat. Sed et tu, Hieronyme, vel teipso judice, prodixi criminationem istam falsam esse.*" *Works*, book v. p. 1100.

^m Jer. xxxiii. 17, 18.

ⁿ Begg, *Connected View*, p. 39, 40, 41. Molyneux, *Israel's Future*, p. 252, 253, 254.

fortieth and six following chapters of that book contain, they say, a very full and particular description of that temple which is yet to be built in the land of Israel. Nay more, the Lord condescends to do that a second time to Ezekiel, which once he did to his servant Moses; he condescends to prescribe the ordinances of the sanctuary, and that with a very remarkable minuteness of detail. For example; he specifies the number and position of the tables on which the sacrifices are to be slain^o; he gives directions concerning the places where they are to be boiled^p; he even provides for the hooks that are to be "fastened round about^q."

It were easy to point out, in reply, how the literal interpretation of these and similar prophecies will involve its adherents in conclusions seriously at variance with each other. Thus one passage brings all the nations up to Jerusalem for to worship^r, while another authorizes their presenting to God in every place incense and a pure offering^s. One passage throws open the temple with all its services to the thronging Gentiles^t, while another forbids that they should enter there until they are circumcised not only in heart but also in flesh^u. Ezekiel again confines the priesthood to the sons of Zadok^v, while Jeremiah ex-

^o Ezekiel xl. 39—42.

^p Ezekiel xlv. 20.

^q Ezekiel xl. 43.

^r Zechariah xiv. 16.

^s Malachi i. 11.

^t Isaiah ii. 2, 3.

^u Ezekiel xlv. 9.

^v Ch. xlv. 15.

tends it to all the priests of the tribe of Levi^a; and Isaiah, stretching it far beyond either of these limits, confers it even upon strangers of the Gentiles^a.

It might further be shewn, that that spiritual exposition, before which all these contradictions vanish, is sanctioned by tokens in the very bosom of the prophecies themselves^a. Thus, for example, if it be written in Isaiah^b, that "the Egyptians shall know the Lord in that day, and shall do

^a Jeremiah xxxiii. 18.

^a Isaiah lxvi. 21.

^a "I find in prophetic language, sacrifices used figuratively to denote, Prayer, Ps. cxli. 2; Praise, Ps. liv. 6, Jer. xvii. 26, xxxiii. 11; Thanksgiving, Ps. cvii. 22, cxvi. 17; Joy, Ps. xxvii. 6; Righteousness, Ps. iv. 5, li. 19; Confession, Ps. lxvi. 18; Contrition, Ps. li. 17; Judgments, Isaiah xxxiv. 6, Ez. xxxix. 17—19, Zeph. i. 7, 8. I find, even under the Old Testament, indications that the spiritual worship which these sacrifices intimated, was more acceptable than the ceremonial offerings themselves: see Ps. lxix. 30, 31, li. 16, 17, Hosea vi. 6, Micah vi. 7, 8. I find that some of the instances adduced by the advocates of literal sacrifices, if taken literally, would prove more than those advocates would admit. . . . And, when I find in the New Testament that believers are a royal priesthood, 1 Peter ii. 5, 9, and, as priests, partakers of the altar, Heb. xiii. 10; as priests, to offer spiritual sacrifices, whether of praise, Heb. xiii. 15, and good works, Heb. xiii. 16, Phil. iv. 18, or of themselves, either in life or death, Rom. xii. 1, xv. 16, Phil. ii. 17, 2 Tim. iv. 6; *I am induced to believe, that the prophets refer to the spiritual and reasonable service indicated by the typical ordinances, rather than the beggarly elements themselves.*" Duke of Manchester, *Finished Mystery*, London, 1847, p. 260, 261.

^b Isaiah xix. 21.

sacrifice and oblation," the true explanation of that sacrifice and that oblation immediately follows in the words, "yea, they shall vow a vow unto the Lord, and perform it^c."

Of Ezekiel's vision even more than this may be affirmed. It contains within it numerous notes of an Evangelical significance^d. It also presents very distinct intimations that its accomplishment must be sought for at a period when the law of Moses

^c "i. e. the Temple-service shall be abolished, and the God of Israel worshipped with the most solemn rites, even in the most abhorred and unsanctified places, such as the Jews esteemed Egypt. Which Malachi thus diversifies in the expression, And in every place incense shall be offered unto my name, and a pure offering; i. e. it shall not be the less acceptable for not being at the Temple." Warburton, *Divine Legation*, London, 1846, Book vi. Sect. vi. p. 227.

^d Such was the opinion of the learned Dr. Gill—see his prefatory remarks to Ezekiel xl. "Many Christian commentators," he says, "have omitted the exposition of these chapters; and all acknowledge the difficulties in them. Something however may be got out of them, relating to the gospel, and gospel-church-state, which I am fully persuaded is intended by the city and temple; for that no material building can be designed, is clear from this one observation; that not only the whole land of *Israel* would not be capable of having such a city as is here described built upon it, but even all *Europe* would not be sufficient; nor the whole world, according to the account of the dimensions which some give of it. . . . It remains, that this vision must be understood mystically and figuratively of the gospel-church, which is often spoken of as a city and temple, Heb. xii. 22. Rev. iii. 12." For many valuable aids toward so understanding it, see Witsius, *Δεκάφυλον*, cap. xiii. §. x—xx.

is no longer in force. The very Jews themselves, it is alleged, perceive that Ezekiel promulgated a ritual diverse from that of their ancient law-giver*.

But, quitting these grounds of argument, I take my stand upon the certain fact, that the restoration of Levitical worship, whether for Jew or Gentile, is irreconcilable with the plain teaching of the New Testament Scriptures.

The Lord Jesus himself declared, that the dignity of Jerusalem as the ecclesiastical metropolis of the world would soon be fled; and with it all the pomp and circumstance of ceremonial worship. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him'."

* "Adde, quod ab ipsis animadversum est Judæis, Ezechielem *nova de festis instituta*, et quasi novam legem dare, a Mosaica diversam. Cap. xlv. 17—25. xlvi. 4, 5, 6, 7. Hinc misere sese torquent illi qui inhærent literæ, quum constat nefas esse ut quicquam legi Mosaicæ addatur, quicquam ab eâ dematur. At quidquid comminiscantur, frustra sunt, nisi de novo anno gratiæ cogitent, cujus alia atque antiqui illius sacrificia et pietatis exercitia sunt: *spiritualia omnia*." Witsius, *Δεκάβουλον*, c. xiii. §. xv. p. 420. For more upon the subject of Ezekiel's Vision, see Appendix, Note L.

' John iv. 21, 23. Surely Mr. Birks misunderstands these words, when he comments upon them thus, "Our Lord plainly declares that an hour was coming, and already begun,

The Holy Ghost, by the pen of Paul, explains the meaning of this decree, and perpetuates its obligation to the end of time. The epistles to the Galatians, Ephesians, and Colossians, forbid the Gentile,—the epistle to the Hebrews forbids the Jew, ever again to revert to those liturgical services. With regard to the Gentile, it is surely enough to remind you of one among many strong sayings of him who was emphatically the Apostle of the Gentiles; “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing^g.” With regard to the Jew, I will quote but three passages; they shall be given in the original tongue:—
 Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές^h. Ἀναίρει τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃⁱ. Τὸ δέ ἔτι

when Jerusalem would be stripped of its distinctive character, and a spiritual worship would cease to be there offered up to the Father, while it would be elsewhere diffused.” Outlines, p. 314. Was *spiritual* worship the *distinctive* character of Jerusalem? Certainly not. It was the *ceremonial* worship which gave Jerusalem its distinctive character. It was with the ceremonial worship that the controversy between the Jews and Samaritans was concerned. The Lord informs the woman that the ritual worship would be speedily abrogated, and with it the local importance whether of Jerusalem or Mount Gerizim, while a spiritual worship irrespective of place would succeed in its room.

^g Gal. v. 1, 2.

^h Heb. vii. 18.

ⁱ Heb. x. 9.

ἄπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας. Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον^k.

Upon the last of these portions permit me briefly to comment; for it is, I think, doubly conclusive upon the matter under consideration. It not only declares the incompatibility of the Mosaic worship with present Gospel ordinances, but it also forbids the expectation of any future œconomy with which the Levitical rites may possibly not be incongruous. Mark then, in the first place, the groundwork of the apostolic exhortation. It is this; “we receiving a kingdom which cannot be moved:”—as though he would say, “We Hebrews have now received, instead of the introductory and transitory Mosaic dispensation, the final and enduring Gospel kingdom.” As he saith just above, “Ye are not come unto the mount that might be touched, and that burned with fire but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem¹”—even unto “Jerusalem which is above, which is free^m.” Notice, in the second place, the apostolic exhortation itself. It is this, “let us have grace, whereby we may serve God acceptably with reverence and godly fear:”—as though he would

^k Heb. xii. 27—29. ¹ Heb. xii. 18, 22. ^m Gal. iv. 26.

say, "it will require much grace for us to abandon the long-cherished, the divinely-appointed *λατρεία* of our temple-worship, and to accept in its stead that new and spiritual service which has been, by the authority of Jehovah himself, substituted for it. Let us pray for that grace, for there is now no other acceptable way of testifying our reverence and godly fear." Reflect, in the third place, upon the awful sanction by which this precept is enforced. "Our God," saith the apostle, "is a consuming fire," "even," as the Holy Ghost himself explains it, "a jealous God":—as though he would add, "Our God will count us guilty of grievous disloyalty, should we still adhere to a ritual which, though originally promulgated by himself, hath been now by himself abolished."

Such is the very remarkable peroration with which St. Paul sums up the whole argument of his epistle to the Hebrews. He has, throughout, enunciated principles involving not merely the suspension, but the final abrogation of the Levitical dispensation. In the passage before us, he founds an exhortation of the greatest solemnity upon the permanent substitution for it of the Evangelical œconomy. In the only remaining chapter he adds three words more concerning the Mosaic ritual, and only three, but every one of them corroborates the position which I would fain establish. The first re-asserts the unprofitableness of that cere-

▪ Deut. iv. 24.

monial service°. The second proclaims its utter incompatibility with faith in Christ^p. The third calls on all loyal servants of our God to act accordingly, and to bear the consequent reproach^q. If the Mosaic ritual is yet to be revived under any circumstances whatever, is it possible that the apostle Paul, writing to the Hebrews of all generations, could have left the matter here? Surely not. To what conclusion then can we come but this, that we must altogether abandon such an expectation, and must give that interpretation to Old Testament prophecy, when it speaks of animal sacrifice as offered in Gospel days, which is suggested by St. Paul himself, when, in the same last chapter of this epistle to the Hebrews, he thus addresses the Jewish saints: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name: but to do good and to communicate forget not: for with such sacrifices God is well pleased^r?"

° Heb. xiii. 9.

^p v. 10, 11, 12.

^q v. 18.

^r Heb. xiii. 15, 16. "The whole design of the epistle to the Hebrews is to shew the dissolution of the temple service, for the weakness and unprofitableness of it; that the Jewish tabernacle was only a figure of the true, and the more perfect tabernacle which the Lord pitched and not man; the Jewish sanctuary only a worldly sanctuary, a pattern and a figure of the heavenly one into which Christ our High Priest is entered, Heb. viii. 2; ix. 1, 23, 24. Now such a temple, such a sanctuary, and such service, [unsuitable as they are even now,] cannot be suitable to the most glorious and splendid

But there are two pleas which have been urged as proving, that the restoration of the temple service is not really incompatible with the spirit of the Gospel dispensation. They are drawn;—the one from the occasional conformity of Paul to the law of Moses;—the other from the eucharistic character which the Levitical sacrifices might be expected to assume. I must briefly advert to them before quitting this part of my subject.

And first for the compliance of Paul with the requirements of the ceremonial law*. Let the

times of the Christian Church." Whitby, True Millennium, chap. ii.

"Multo minus credimus, conversis reversisque in terram suam Israëlitis veteres restitutum iri cæremonias . . . Est in cæremoniis *jugum*, quod *libertatis* tempore confringi debuit. Est *pædagogia*, et exprobratio *pueritiæ*, quæ *adultâ ætate* non potest habere locum. Est *septum parietis intergerini*, confringendum quando omni *nationum discrimine sublato* Messias futurus est *omnia in omnibus*. Est *inimicitia*, abolenda eo tempore quo Messias *pacem* annuntiaturus est gentibus, tam cum Israël, quam cum Deo. Est denique *Chirographum* convincens reatus nondum expiati, ac non præstitæ solutionis; quod omnibus per Messiam consummatis, eique in resurrectione concessâ *apocha*, de medio tollendum est, ne ullum Dei institutum contra veritatem et filium Dei *testari* comperiat." Witsius, *Δεκάφυλον*, cap. xiii. §. xi. p. 418.

* "By his own express directions Timothy was circumcised, since he was the son of a Jewish mother. St. Paul himself repeatedly took upon him a vow under the Jewish ceremonial law; and once, by the advice of the other apostles, for the very purpose of proving that he himself walked orderly, and kept the law." Birks, *Outlines*, p. 318. Similarly Mr. Fremantle, *Bloomsbury Lectures*, 1843, p. 353.

grounds be noticed on which the apostle at one time protested against its observance by others, at another, excused that observance in himself. The law had been abrogated, virtually, by the sacrifice of Jesus; declaratively, by the publication of the Gospel, by the institution of new ordinances of worship, and by the determination of the Holy Ghost in favour of the non-Judaizing brethren. Obedience therefore was no longer imperative,—when any ventured to allege that it was, he withstood them to the face[†]. Meanwhile, even though its use was gone, its observance was tolerated[‡]. Conformity was still permissible, and, as such, at times expedient;—“unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law[‡].” For Paul, after the pattern of his Master, had respect unto the weakness of his brethren. He would, when it was possible so to do, rather leave the truth to be discovered as an undeniable consequence of what he taught, than expressly declare it himself. And then how soon would God take the cause into his own hands, and put an end to all disputes about his will in the matter, by the total, final, and irrevocable

[†] Gal. ii. 11—21.

[‡] For it is impossible, with the epistle to the Hebrews open before us, to subscribe to the opinion of Mr. Birks, (*Outlines*, p. 318, 319, 323.) that it is not the *use* but the *abuse* and *perversion* of sacrifices that the apostle condemns.

[‡] 1 Cor. ix. 20.

destruction of the city and temple, with all the instruments and ministers of its worship! Who does not see how great the difference between partial conformity under such circumstances, and a return, after that Jerusalem has been for eighteen centuries laid in the dust, to such a punctilious, entire, and perpetual observance of the Mosaic ritual as, according to modern Pre-Millennarians, is yet to prevail? Surely whilst the oft-repeated, the earnest protestations of Paul against recurrence to the pupilage^a, the weak and beggarly elements^b, the shadows^c of the elder covenant remain on record, we may not presume to say, on such very uncertain grounds, that that yoke so grievous to be borne, having been now for so long effectually destroyed, shall ever be re-constructed and re-imposed.

But this leads me to speak, secondly, of the plea drawn from the eucharistic character that animal sacrifice may perhaps assume. The Levitical law, it is said, will indeed be re-esta-

^a Dan. ix. 26, 27. This event had not yet come to pass, and therefore it is that the apostle, writing to the Hebrews, speaks in the present tense of the Levitical services as of things still transacting before their eyes. It is strange that Mr. Birks should, from the "*conjoint existence*" for a little while of the earthly priesthood of the sons of Aaron, and the heavenly priesthood of the Son of God, argue for their "*compatibility*,"—a compatibility which it is the object of the whole epistle to disprove. Outlines, p. 321.

^b Gal. iii. 24.

^c Gal. iv. 9.

^d Col. ii. 17.

blished, but on a totally different basis. Before Christ's first coming, sacrifices were expiatory; after his second coming, they will, we are told, be commemorative^c. Unhappily for this theory, it is in express opposition to the words of the prophet Ezekiel; words to which no literalist can refuse to give their usual, their acknowledged, meaning. In his forty-fifth and forty-sixth chapters, trespass offerings^d and sin offerings^e,—offerings to "reconcile^f," to "cleanse^g," and to "purge^h,"—are mentioned, and that, in contradistinction to "peace offerings" or "thank offeringsⁱ." But, leaving this, it is perhaps sufficient to remark, that there is no present departure from the simplicity of Gospel worship which may not be excused on similar grounds. The whole spirit of the Gospel,

^c Fremantle, Bloomsbury Lectures, 1843, p. 354. Brooks, Elements, p. 290. Birks, Outlines, p. 328.

^d Ch. xlv. 20. ^e Ch. xlv. 17, 19, 23. ^f Ch. xlv. 20.

^g Ch. xlv. 18. ^h Ch. xliii. 20, 26.

ⁱ Ch. xlv. 17. "Perhaps the advocates for the restoration of sacrifices would say they are to be commemorative or eucharistic; I say this view appears more objectionable than the spiritual hypothesis, because that only *evades* Scripture, this *opposes* it; for the object of these sacrifices is expressly declared: they are "for him that erreth;" and they are "to reconcile," "to cleanse," and "to purge;" if they were intended as eucharistic, they would not be called "sins" and "trespasses;" they would rather be called peace and thank offerings; but we have these mentioned also, and distinct from the sin and burnt offerings." Duke of Manchester, Finished Mystery, p. 255.

may more, the very letter of Scripture itself in its dogmatic portions, is against the revival of animal sacrifice. If, in spite of this, we may still plead for its future restoration, under the persuasion that thereby the hallowed desires of the Millennial Church will be the more abundantly satisfied, it is difficult to understand how they can be condemned who pretend to forestal that spiritual blessing by the present multiplication of sacramental ordinances. We stand surely in greater need of such material aids than will the saints of that blissful age : and the rites which are proposed for our acceptance have this advantage at least, that Scriptures from the Old Testament, equally pertinent and equally conclusive, can be adduced in their behalf, while in their form and substance they are not so plainly repugnant to the language of the New. Truly these Pre-Millennarian brethren are men of right loyal piety, else we might be tempted to say, that this their apology for the re-establishment of sacrificial worship is little better than that afterthought of Saul, by which he excused his disobedience to the plain commands of Jehovah ; “ the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God^k. ”

It appears then that there is, in the kingdom of

^k 1 Sam. xv. 21. See Appendix, Note M.

God, equality between Jew and Gentile to the very end. Of any pre-eminence of the literal Israel, spiritual or ecclesiastical, present or future, we have not any the faintest trace, either in the writings of the apostles, or in the records of their public ministry. Both are, and both shall for ever be, one in Christ Jesus¹.

But it is time that I turn from the subjects of the kingdom, to the throne of its anointed King. Did the apostles compensate for the disappointment of the Jew, by depicting in glowing colours the splendours of a future terrestrial kingdom, in which, literally seated upon the throne of David, Messiah shall one day reign as a secular monarch over the house of Jacob for ever? By no means. The very predictions which, in that case, they would certainly have adduced,—the very predictions, in fact, upon which, amongst others, Pre-Millennarians most strongly insist,—are alleged by the apostles as having been in their days actually fulfilled in the enthronization of Jesus, and in the spiritual sway with which he then ruled, and has ever since reigned, among the children of men. In other words, the apostles, in speaking of the Messias, identify the kingdom of his father David with that kingdom of heaven, which was the subject of my preceding discourse.

I said that the apostles, in announcing the

¹ Col. iii. 11. Gal. iii. 28. See Appendix, Note N.

present exaltation of Jesus, proclaimed the fulfilment therein of Jehovah's promise, that he would raise up Christ to sit on the throne of David.

Recall to your minds Peter's Pentecostal sermon. He first explains the phænomenon which had brought the multitudes together,—he then rehearses two most notable Old Testament prophecies concerning the Messiah,—the one^m, the promise that, as David's son, that Messiah should sit on David's throne;—the otherⁿ, the promise that the same Messiah, the same son of David, should sit at the right hand of God till his enemies be made his footstool. And what is the next step in the course of his argument? It is to proclaim, that these two promises had now found their accomplishment, and that, in one and the same event. And what was that event? It was the exaltation of the crucified Jesus to the headship of all principality and power^o.

Listen to Peter's own words^p;—surely they bear out my assertion: David “being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; spake of the resurrection of Christ. This Jesus hath God raised up. . . . Therefore being by the right hand of God exalted, . . . he hath shed forth this, which ye now see and hear.

^m 2 Sam. vii. 12, 13.

ⁿ Psalm cx. 1.

^o Acts ii. 36.

^p Acts ii. 30—36.

For David saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly,"—in spite of all prejudice,—in spite of all disappointment,—“that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

This exposition of the words of David is confirmed, in the fourth of Acts, by a most solemn eucharistic prayer of the whole Apostolic college. Persecution has now begun,—Peter and John have been put in ward for preaching, through Jesus, the resurrection of the dead,—they have been arraigned before the Sanhedrim,—they have been charged to speak no more in that name. Returned to their own company, they lift up their voice to God with one accord, and, quoting the second Psalm,—the Psalm of all others whose burden is the throne and kingdom of Messiah,—plead with Jehovah his most true promise, that all opposition to the sceptre of his anointed King should be a vain thing. As though they would say, “Thou hast now set thy King upon thy holy hill of Zion, and resistance to his righteous sway hath now begun; fulfil thy promise, Lord, and let us, his servants, his soldiers, his ambassadors, find that the word is true, upon which thou hast caused us to hope.” Listen, my brethren, to the very prayer itself^a: “Lord, thou art God, which

^a Acts iv. 24—30.

hast made heaven, and earth, and the sea, and all that in them is : who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal ; and that signs and wonders may be done by the name of thy holy child Jesus." Surely I was right when I said, that in the present sovereignty and rule of Jesus, the Apostolic college recognize the promised kingship and government of God's anointed Son.

Nor are they forgetful to inculcate the essentially spiritual character of that dominion with which, on his ascension, he had been so solemnly invested.

Return to the Pentecostal sermon, and hearken to Peter as he tells of the King's first royal act. It was to send down the Spirit from on high. "Therefore being by the right hand of God exalted"—to sit upon the throne of which David's was the type,—“and having received of the Father the promise of the Holy Ghost, he hath shed forth

this, which ye now see and hear. For David is not" thus' "ascended into the heavens;" it is his greater Son who hath gone up on high to receive gifts for men:—as he "saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

In like manner the twelve, as they stand before "the council and all the senate of the children of Israel," at once assert the paramount supremacy of Jesus, and proclaim the high spirituality of his imperial sway. "We ought," they say, "to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour,"—a Saviour Prince,—"for to give repentance to Israel, and forgiveness of sins".

In strictest harmony with the same teaching is that glorious title, by which, on the healing of

^r Acts ii. 33, 34. "Non agitur hic de animâ Davidis, an recepta in beatam quietem ac cœleste domicilium fuerit: sed ascensus in cœlum sub se comprehendit quæ Paulus docet quarto ad Ephesios capite: ubi Christum supra omnes cœlos collocat, ut impleat omnia. Quare, penitus supervacua hoc loco est de statu mortuorum disputatio. Non enim aliud contendit Petrus, quam vaticinium de sessione ad Dei dexteram non fuisse in Davide completum: ideoque alibi quærendum esse ejus veritatem. Quum autem inveniri nisi in Christo nequeat: superest ut Judæi prophetiâ admoniti, agnoscant sibi in Christo monstrari, quod tanto ante prædictum fuerat." Calvin.

^s Acts v. 29—31.

the lame man, at the beautiful gate of the temple, Peter makes known to the wondering multitudes that exalted Jesus, by whose power the cure had been wrought. In full accordance likewise thereto are the awful words in which he afterwards proclaims his Master to the rulers and elders of Israel gathered together in fierce displeasure at the effect that that great and notable miracle had produced among the people. Still is the free bestowal of spiritual life and health the distinguishing feature of the dominion of David's anointed Son.

Listen to the apostle as he speaks in the courts of the temple: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified,"—that is, hath raised to Messiah's promised royalty,—“his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses¹.” Hear him again, as he stands in the hall of the Sanhedrim:—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you, whole. This is the stone which was set at nought

¹ Acts iii. 13, 14, 15.

of you builders, which is become the head of the corner," being made, according to the tenor of "the sure mercies of David," "both Lord and Christ." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved".

Surely these passages with one consent instruct us, that the kingdom of David's exalted Son is of an essentially spiritual character. Gifts of the Holy Ghost by which ministers are qualified for their work;—repentance toward God, and faith toward our Lord Jesus Christ, by which, under their ministry, souls are blessed;—life here and salvation hereafter, are the appropriate, the peculiar, the exclusive, the characteristic largesses of his royal bounty. Nor is it only upon Israel after the flesh that they are bestowed. They were indeed granted first to the Jew; but they were showered afterwards, and that with no sparing hand, upon the Gentile also. For thus it is written,—and that in passages in which the kingdom of David is still the principal subject, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities"; and again, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles".

* Acts xiii. 34. † ii. 36. ‡ iv. 10, 11, 12. § iii. 26. ¶ xiii. 46.

It would seem then from this multiplied evidence, that the prophetic kingdom of David, and the evangelic kingdom of heaven, are, according to the apostles, similar in character. Of both the royal seat is in heaven; of both the sovereign power is manifested in princely grants of spiritual benediction and grace.

But there is, as I have already affirmed, something more than similarity, there is identity between them. The kingdom of heaven is not one stage, the kingdom of David another and a still future stage, in the royal progress of Messiah. No! the kingdom of heaven and the kingdom of David are one and the same in every respect. As both are spiritual, so both begin, and both shall end,—so far at least as they end at all,—at the same time. This is implied in what has already been laid before you. But the point is one of such importance, that I must be permitted to appeal to the apostles for still further testimony. For they are careful to note the commencement,—they are equally careful to fix the termination of this reign of David's Son and David's Lord. In both respects it exactly coincides with "the kingdom of heaven."

Thus, as to its commencement, the apostle Paul, quoting that first verse of the hundred and tenth Psalm which Peter rehearsed on the day of Pentecost, makes its fulfilment to be that ascension of the Lord Jesus, which was the rightful and the speedy consequence of his one perfect, full, and

sufficient sacrifice. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool*."

And so too,—with regard to the termination of the kingdom,—that is represented as coincident with the destruction of death,—that last of Messiah's mediatorial triumphs. For so the same apostle, quoting again the same verse of the same Psalm, teaches us in his first epistle to the Corinthians, "He must reign, till"—not, as Pre-Millennarians would seem to read it, "begin to reign, when"—"he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death*."

We are then constrained to assert, that the kingdom of Messiah, known in prophecy as the kingdom of his father David, was held by the apostles to be the very kingdom of which Jesus took possession when he sat down at the right hand of God, and in which he has been reigning ever since over the children of men^b.

* Heb. x. 12, 13.

* 1 Cor. xv. 25, 26.

^b For further proof, turn to the first chapter of the epistle to the Hebrews. There, in the four first verses, is made known the present Royalty of the Lord Jesus. Then are quoted the second, eighty-ninth, forty-fifth, and one hundred and second Psalms, as receiving therein their accomplishment. Of these, the two first, as is well known, tell of the Davidical kingdom of Messiah. The conclusion surely is inevitable, that that Davidical kingdom of Messiah and the present Royalty of Jesus are one and the same.

Nor can the accomplishment be deemed unworthy of the prediction. The prophetic David is a far more exalted personage than David the son of Jesse; nobler far the triumphs he hath won. It is then but meet that his throne should be exalted in proportion. It is but meet that the blessings of his government should, in their nature and in the extent of their application, far exceed those of the kingdom of his earthly progenitor. No marvel then that when we search for the counterpart of that throne upon the literal Sion from which David, the son of Jesse, after God had delivered him out of the hand of all his enemies, and out of the hand of Saul, governed the literal Israel; we discover it in that heavenly throne from which God's incarnate Son, having spoiled principalities and powers, and made a shew of them openly, dispenses to the nations of the world, Jew and Gentile alike, not the poor, the ephemeral benefits of an earthly sovereignty; but the matchless bounties of a spiritual, an eternal kingdom*.

* "We may, perhaps, receive light upon the subject of *the kingdom* by referring to the nature of David's kingdom, which is continually represented as typical of Christ's. (Isa. ix. 6, 7; Jer. xxiii. 5, 6; Luke i. 32.) The kingdom of David was twofold. *One* branch of it was over the house of Israel, over whom he reigned as a willing people. This seems to typify the kingdom which Christ has, and ever will have, over *the Israel of God*. (Gal. vi. 16.) He makes them his *willing people in the day of his power*, when they are *born again* (John iii. 3.); and thus *delivered from the power of dark-*

Such then was the line of conduct actually adopted by the apostles in their missionary approaches to the house of Israel. Instead of soothing their irritation by the promise of national glory at the coming of the Lord,—they scrupled not to declare, on the one hand, with regard to the subjects of the kingdom, that in the Church of Christ the distinction between Jew and Gentile is for ever abolished,—and on the other hand, with regard to the King himself, that in Jesus of Nazareth, now reigning over the united company of all his disciples, is to be recognized the fulfilment of the oath which God swore unto David in his truth^d. My text is a faithful summary of their preaching: “We declare unto you glad tidings, how that the promise which was made unto the

ness, and translated into his kingdom. (Col. i. 13; 1 Thess. ii. 12.) Thus they become the subjects of that kingdom of Christ *which is not of this world* (John xviii. 36.); but is *righteousness, and peace, and joy in the Holy Ghost.* (Rom. xiv. 17.).....The *other* branch of David's kingdom was that over the enemies of Israel, the Edomites, Moabites, Philistines, &c. whom he subdued in battle, and over whom, though unwilling, he reigned by power. So Christ also overcame in his own person, when manifest in the flesh, every enemy; he continues to reign over and execute judgments upon them; and will, at his second coming, destroy them all with *everlasting destruction.* (Psalm ii. 9—12; xviii. 40—45; and lx. 8, 9. compared with Isaiah lxiii. 1—3; lv. 4; Psalm xxiv. 7. compared with Eph. iv. 8.) Thus will every object of this branch of his kingdom be completed, and he will deliver it up to his Father and God.” Gipps, *First Resurrection*, p. 49, 50. Note R.

^d Psalm lxxxix. 49.

fathers, God hath fulfilled the same"—ἐκπεπλήρωκε—fulfilled out and out—"to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

And now what shall we say?

Shall we affirm that the apostles have practised a reserve in the record of their ministry?

Shall we allege that we have more light than they enjoyed?

No! The only conclusion to which we can rightly come is this; that we are not warranted in expecting a future personal reign of Jesus as the King of the Jews. Truly the kingdom of Messiah is already in being. In the overthrow of Zedekiah the tabernacle of David fell from its local, its temporal glory: in the exaltation of Jesus it has been reared again with the greater dignity of an universal, a spiritual majesty*. And

* "From the time when Prophecy passed this sentence of deprivation (Jer. xxii. 29, 30.) upon the person of Coniah, (or Jeconias,) there is an end of the power and lustre of the house of David; for as to the precarious and tumultuary reign of Zedekiah, who was set up for a few years by the king of Babylon, before the Captivity, or the transient delegated authority of Zerubbabel, after it, they make no exception of any moment to the perfect execution of that sentence. The people were restored, but not the kingdom. *It fell, it lay prostrate, till Christ came, and repaired its ruins on a new foundation, in his greater kingdom.*" Davison, on Prophecy, p. 209, 210. See also p. 288, 289. It is in *this* reconstruction of the tabernacle of David, that the apostle

that the Jews see it not is to be ascribed now, as

James recognizes the fulfilment of a memorable prophecy of Amos. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, (*ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον,*) and all the Gentiles, upon whom my name is called." Acts xv. 14—17. Surely this passage places the re-erection of the tabernacle of David before the vocation of the Gentiles. In fact the apostle argues, that because the former had taken place, the latter must therefore be forthwith expected. The order of the events is precisely similar to that described in Isaiah xi. 10. "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." Strange that Mede, (*Works*, p. 564, 705.), Begg, (*Connected View*, p. 119.), Bickersteth, (*Restoration of the Jews*, p. 23, 24.), and others, should so far misapprehend the apostle's argument, as to represent him as making the vocation of the Gentiles a necessary *preliminary* to the restoration of the (earthly) kingdom of David. Dr. Gill was of a different mind. "*In that day I will raise up the tabernacle of David that has fallen down: . . . this,*" he says, "must be understood in a spiritual sense, for Christ's kingdom is not a worldly one; the raising up, and rebuilding of this tabernacle, must design the reviving of true religion, the doctrine and practice of it, the enlargement of the Church of God, by the conversion both of the Jews and Gentiles: *and I will build again the ruins thereof, and I will set it up;* which has been done by breaking down the middle wall of partition between Jews and Gentiles, and letting in the latter into the Gospel Church with the former, whereby it grows up to be a holy temple in the Lord: see Isaiah liv. 2, 3. and lxi. 4, 5. and ii. 2; and to this sense the Jews themselves interpret it." Commentary on Acts xv. 13—17.

then, not to partial acquaintance with the prophets,—but to a blindness, wilful and total, to the true meaning of them all. “They that dwell at Jerusalem, and their rulers, knew him not, nor yet the voices of the prophets which are read every Sabbath-day^f.” “Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament^g.”

Nor will it be uninformative, in drawing these remarks to a close, to trace, for a few moments, the line of argument adopted by the apostle Paul in the ninth, tenth, and eleventh chapters of his epistle to the Romans, at a time when Israel's national blindness had apparently issued in their national rejection. When challenged by the question, “Hath God cast away his people?” he maintains, and that in language most emphatical, that the promises of God are indefeasible^h. But how does he confirm the truth of that redoubled allegation? Not so much by directing our thoughts to the future, as by calling our attention to the present and the past.

As to the present he affirms, that so long as there exists “a remnant according to the election of grace,” the divine veracity remains unimpeachable, even though the rest are blindedⁱ. At an earlier stage of his discourse he had turned to the past, and had, from the pages of the Old Testa-

^f Acts xiii. 27. ^g 2 Cor. iii. 14. ^h Rom. ix. 6: xi. 29.

ⁱ Rom. xi. 1—7.

ment, demonstrated the fact, that there has ever been this distinction between the nominal and the real, the carnal and the spiritual Israel^k. He had also shewn, that both the rejection of the former for unbelief, and the increase of the latter by a large accession from among the Gentiles, were events abundantly foretold in Prophecy^l.

Having dwelt, and that at considerable length, upon the fulness and the freeness of the evangelical blessing thus forfeited by the literal, and enjoyed by the spiritual Israel^m; he is now led to speak of the future prospects of his kinsmen after the flesh. Here, if any where, was the place to tell of national restoration and national pre-eminence under the sceptre of Messiah. But what mention is made either of the one or of the other? None whatever. Spiritual conversion, spiritual privileges to be shared by Israel then, even as now, with his Gentile fellow-heirsⁿ, are the absorbing, the exclusive objects of the apostle's sublimest anticipations. How unaccountable this on the hypothesis of the future re-establishment of all the earthly glory of the ancient theocracy: how reasonable and how just on the supposition that that local œconomy, having subserved the purposes of its temporary institution, had now disappeared for ever before the spiritual, the universal government of God's anointed Son^o.

^k Rom. ix. 6—18. ^l Rom. ix. 22—33. ^m Rom. x. xi. 1—10.

ⁿ Rom. xi. 11—36. ^o See Appendix, Note O.

But I must, before I conclude, briefly advert to certain popular arguments, by which Pre-Millennarians are wont to justify their adherence to an opposite conclusion. Their force is more apparent than real, yet are they extensively influential.

And first, it is alleged that, if our premises be sound, then the ancient Jews, lacking the light of New Testament days, could not by any possibility understand their own Scriptures aright. In reply, I would remind you, that there is not that similarity between their case and ours, which this objection presupposes. Revelation being now complete, it is but right that we should be left, with the ordinary aids of the Holy Ghost, to ascertain its true meaning by such a mutual comparison of its several parts as I have been attempting to day. Whereas, while yet Revelation was incomplete, it may well be supposed that, in all necessary matters, the deficiencies of its written instruction, would be supplied by something more than that ordinary illumination of the Spirit of truth.

But further, it is a notorious fact, that the Jews in general did not understand their own Scriptures aright. I have but just quoted two passages, which are decisive upon the point^p. And then, with regard to the holy seed amongst them, it is equally certain that they likewise were, after all, but partially acquainted with the true meaning of

^p Acts xiii. 27; 2 Cor. iii. 14.

the divine word¹. For indeed that divine word itself did confessedly contain within it mysteries, the elucidation of which was reserved for Gospel days'. Where those mysteries are, it is, on the Pre-Millennarian hypothesis, difficult to determine.

But, secondly, it is asked, "How can you, if you abandon the literal sense of Old Testament prophecy, expect the Jew to listen to your preaching? He is himself a standing monument of the punctual fulfilment of prophecies literally understood: you require him to accept Jesus of Nazareth as the true Messiah, because a hundred prophecies have been literally accomplished in his single person: and then you refuse to be literal any more!" I reply, There is a twofold misrepresentation here. You misrepresent your own case, you misrepresent ours. As to your own case;—you bring together, from the wide domains of Old Testament prophecy, the numerous predictions which have beyond all doubt been literally fulfilled. You place them side by side in one

¹ Luke xxiv. 45. *Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς.* This passage surely proves, that the very apostles themselves, even after the three years' instruction they had received from their Master, knew not the true meaning of the Old Testament Scriptures. Accordingly we find them confessing as much in John ii. 22; xii. 16; xx. 9.

² See Romans xvi. 25, 26; 1 Cor. ii. 7, 8; Eph. iii. 2—6.

³ Begg, Connected View, p. 46. Brooks, Elements, p. 251, 252. Bonar, Prophetical Landmarks, p. 144—148, 311. Dallas, Preface to Bloomsbury Lectures, 1848.

page, and you exhibit the beautiful mosaic as a fair specimen of the prophetic style¹. But you say nothing of the contexts². You say nothing of the not less numerous instances of prophecy, which the event has proved to be couched in figurative language. You say nothing of the fact, that it was an excess of literalism that led in the first instance to the rejection of Jesus of Nazareth, and has ever since confirmed the Jews in their unbelief³. And then, as to our case,—we by no means pretend that there are no secular blessings in store for Israel after the flesh⁴. All we contend

¹ See, for example, Begg, *Connected View*, p. 48—51; Bonar, *Prophetical Landmarks*, p. 294, 295.

² See Note P. in the Appendix.

³ The following remarks of Bishop Hurd are worthy of attention. "It must be thought some presumption in favour of the Christian interpretation, that, whereas the Jews, in neglecting a spiritual or mystical sense of those prophecies, (*which yet is admitted by them without scruple on other occasions, and is well suited to the genius of their whole religion,*) are driven to the necessity of supposing a twofold Messias,—a new conceit taken up without warrant from their Scriptures, and against their own former ideas and expectations.—We, on the contrary, by the help of that spiritual sense, are able to explain all the prophecies of *one and the same Messias* conformably to the event, and even to the *time* which the Jews themselves had prefixed for the completion of them." *Introduction*, vol. i. p. 148.

⁴ "Israel has been literally expelled from Canaan; but he is only to be figuratively restored! he has been literally scattered among the nations; but he is to be only figuratively gathered! And all this gravely asserted upon New Testament principles, in the name of Christ and his apostles! What

for is this,—that there are certain cases in which we are compelled by the proportion of faith to assign a spiritual significance to promises, in which he may at first sight appear to be exclusively interested. Meanwhile, we will deal with the Jew as the apostles dealt with him. We will from his own Scriptures open and allege, that Christ must needs have suffered, and that this Jesus, whom we preach unto him, is Christ*. Nor will

can a Jew think of Christianity after this?" Bonar, *Prophe- tical Landmarks*, p. 313. Surely Mr. Bonar cannot have recollected the names of Whitby, Hurd, Faber, and Witsius, authors who, in common with many others, were no Pre-Millennarians, and yet fully expected the conversion and restoration of Israel. The following words, taken with a slight variation of grammatical mood from the *Δεκάφυλλον* of the last-named writer, very clearly state the limits within which our expectations on behalf of Israel should be confined. "Neque hæc quam nos credimus restitutio populi Israelitici quicquam præjudicet aut *Spiritualitati*, aut *Universalitati*, aut *Libertati*, regni Christi. *Spiritualitatem* illius non eamus immi- nutum. . . . Nos omnem veri Israelis felicitatem collocemus in cognitione, in fide, in sanctimoniâ, in communione Dei et Christi, in justitiâ et pace et gaudio per Spiritum Sanctum; quibus accedere potest ea vitæ hujus civilis prosperitas, quam piis non in veteri solum Testamento, sed et in Novo Divini Numinis bonitas addixit. Matt. vi. 33. 1 Tim. iv. 8. Nec quicquam de *Universalitate* regni Messie demamus. Non enim *populum* aliquem fingere licet, aut terram, cui se speciali fœdere obstringat, aut corpore præsentem sistat Messias. . . . Multo minus credamus, conversis reversisque in terram suam Israelitis veteres restitutum iri cæremonias." Cap. xiii. §. 4, 5, 11. p. 415, 416, 418.

* Acts xvii. 3.

we enter upon other matters, until this be granted; for the Jew is not in a position to judge of them aright, until he has learned to sit at Jesus' feet, and hear his word^a.

It is, however, asserted in the third place, that the literal principle has been, so to speak, carried into New Testament times by the Salutation, the Magnificat, the Benedictus, and the Nunc Dimittis. It were enough to reply, that these passages are but a rehearsal, without comment, of the very words and phrases of Old Testament prophecy. Nor have we any the least authority for asserting, that they were understood by the parties concerned in their literal sense. Be this however as it may, it is important to remark, that, though these hymns are found in the pages of an Evangelist, they belong in fact to the dispensation of the Prophets, and must therefore, as to their interpretation, be subject to the same laws as govern the Old Testament Scriptures. For thus it is written, "The law and the prophets were until John; since that time the kingdom of God is preached^b."

Quitting these more general grounds, the advocates of a personal reign are apt, in the fourth place, to intrench themselves behind certain passages in the New Testament, which are, they think, decisive in their favour.

I pass by such quotations as admit of an easy

^a Luke x. 39.

^b Luke xvi. 16.

explanation on either hypothesis. I also pass by that notable prophecy which was delivered on the mount of Olives, as we shall have occasion to refer to it in a future discourse*. And I proceed at once to such citations as bear more immediately and more forcibly upon the special matter of Messiah's kingdom.

I begin with the well-known question in the first of Acts, "Lord, wilt thou at this time restore again the kingdom to Israel^d?" It is affirmed*, that the apostles undoubtedly enquired concerning a temporal and a personal reign; and that the Lord, by his silence upon that point, admitted the soundness of their expectation. Now is it certain that the apostles really did speak of a secular reign? But,—supposing their expectations to be still carnal,—was it the manner of Jesus always to explain his own meaning, or to correct the misapprehensions of his hearers^f? Did he not oft-

* Lecture VII. See also note l on p. 51.

^d Acts i. 6.

^e Rev. J. D'Arcy Sirr, *The First Resurrection considered*, Dublin, 1833, p. 191, 192. Rev. A. McCaul, D.D. *New Testament Evidence of the Restoration of the Jews*, London, 1840, p. 23, 24. Fremantle, *Bloomsbury Lectures*, 1846, p. 173. Begg, *Connected View*, p. 57. Brooks, *Elements*, p. 185, 186: Abdiel's *Essays*, p. 36, 37. Bonar, *Prophetical Landmarks*, p. 299. Elliott, *Horæ Apocalypticæ*, vol. iv. p. 164. Greswell, *Parables*, vol. i. p. 195, 196.

^f See Mark ix. 10, 32: John ii. 19. See also Note G. in the Appendix. But is it plain that the Lord did *not* correct them in his reply? The words of Calvin on this point are

times leave that for the days when the Spirit should guide them into the whole truth? And was it not with reference to the light that should burst upon them in those days that he spake, when he said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth^s"? It was as though he would say, "You are now fettered by the trammels of a carnal expectation: soon shall the Holy Ghost release you from their bondage, and send you forth to bear a fearless testimony, even to the ends of the earth, that I, the Son of David, am seated upon David's throne—the King of Glory,—the Prince of Peace,—the Lord of all^h."

worthy of note. "Totidem in hac interrogatione sunt errores, quot verba Itaque Christus brevi responso singulos errores scite perstringit: ut mox dicam. . . . i. *Non est vestrum*. Generalis est totius quæstionis reprehensio. . . . ii. *Accipietis virtutem*, . . . Eos suæ imbecillitatis admonet, ne ante tempus sectentur ea, quæ consequi nequeunt. . . . iii. *Eritis mihi testes*. Duas hac una voce errores corrigit. Nam et prius esse pugnandum significat, quam aspirent ad triumphum: et aliam regni Christi naturam esse docent, quam putarent." Comment. in Acta Apostolorum.

^s Acts i. 8.

^h Ἄλλα λήψετε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς. Compare 2 Tim. i. 7. Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. For examples of the exhibition of this "power," we have but to turn to passages already cited from the 2d, 3d, 4th, 5th, and 13th chapters of the Acts. To these may be added portions of

Take once more those memorable verses in the third of Acts, which speak of "the times of restitution,"—or accomplishmentⁱ—"of all things" which the prophets have foretold^k. Pre-Millennarians would have these times of restitution to be identical with the times of refreshing spoken of just before. They would then connect the one as well as the other with the glorious appearing of the great God and our Saviour Jesus Christ^l. But this exposition would seem to destroy the force of the Apostle's exhortation. He is urging upon Israel the duty of repentance. And how does he enforce that duty? By the consideration, that thus will those times of refreshing be hastened

chapters 22, 26, and 28. Was it with reference to this "powerful" exhibition of the present kingship of the Son of David, and the hostility which it evoked, that St. Paul in writing to Timothy says, 2d Ep. chap. ii. v. 8, 9. "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: wherein I suffer trouble, as an evil doer, even unto bonds"?

ⁱ Thus Mr. Faber, Sacred Calendar of Prophecy, London, 1828, vol. iii. p. 455. Similarly Mr. Greswell, himself a Pre-Millennarian, renders the passage, Parables, vol. i, p. 169, "Whom the heavens must receive (contain) until the times of the *fulfilment* of all things, which God hath spoken."

^k v. 19, 20, 21.

^l Mede, Comment. Apocalyp. Pars ii. Works, p. 670. Burnet, Theory of the Earth, book iv. chap. 8. vol. ii. p. 286. Begg, Connected View, p. 72, 73, 74. McCaul, New Testament Evidence, p. 25, 26. Bonar, Prophetic Landmarks, p. 117, 118. Elliott, Horæ Apocalypticæ, p. 167—170. Birks, Four Prophetic Empires, London, 1844, p. 335, 336: Outlines, p. 67, 68, 201. Molyneux, Israel's Future, p. 232.

which are coincident with the Lord's return;—for, saith he, “the heavens must retain him until all things which the prophets have spoken are accomplished,”—but of those “all things,” the conversion of Israel to the faith of Christ is not the least.

But then, we are told that that conversion is, in the eleventh chapter of the Romans, made to depend upon a personal coming of the Redeemer to Sion^m; “All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacobⁿ.” Now conceding, for argument's sake, that it is a national conversion of the literal Israel of which mention is here made, is it plain that that conversion is represented as depending upon any future advent of the Redeemer at all? Is it not very possible, that the apostle is taught by the Holy Ghost to give us the true interpretation of the words of Isaiah, and, in so doing, to instruct us, that the turning of Israel to the Lord is to be a result, though a remote result, of that original coming forth of the Redeemer from Sion in the preaching of his Gospel^o, which immediately fol-

^m Begg, Connected View, p. 75. Brooks, Elements, p. 289: Abdiel's Essays, p. 152. Pym, Rev. W. W. Bloomsbury Lectures, 1846, Lecture IX. Birks, Four Prophetic Empires, p. 340: Outlines, p. 72. Greswell, Parables, p. 175, 177.

ⁿ v. 26.

^o Isaiah lix. 20. “To Sion,” or “For Sion.” “^h is not the proper particle of motion or direction, though it often

lowed upon his taking away our sins? But even if a yet future coming of the Lord must in virtue of the prophecy of the son of Amoz be looked for before the recovery of the seed of Jacob, why must it necessarily be a personal advent? Why not a potential coming by the outpouring of the Holy Ghost accompanying his word? That such

supplies its place as well as that of other prepositions. This arises from the fact repeatedly stated heretofore, that *ל* properly denotes relation in the widest sense, and is most commonly equivalent to *as to*, *with respect to*, the precise relation being left to be determined by the context. So in this place *לְיִשְׂרָאֵל* strictly means nothing more than that the advent of the great deliverer promised has respect to Zion or the chosen people, *without deciding what particular respect, whether local, temporal, or of another nature altogether*. Hence the Septuagint version, *ἐκ τῆς Ζιὸν*, though it may be too specific, is not contradictory to the original; and even Paul's translation, *ἐκ Ζιὸν*, although it seems completely to reverse the sense, is not so wholly inconsistent with it as has sometimes been pretended." Alexander on Isaiah, Glasgow, 1848, p. 867. As to St. Paul's translation, it is, as might well be expected, strictly in accordance with the usage of the Hebrew language:—for *ל* is employed to signify "out of" with respect to place, see Nehemiah xii. 44. as instanced by Noldius, *Concordantiæ Particularum Ebræo-Chaldaicarum*, Article *ל*, No. 15. See also Gill on Rom. xi. 26.

► See this well put in the Rev. P. Gell's "Second Coming of Christ," London, 1853, p. 8, 18. A similar explanation may be given of that often-quoted verse of the 102d Psalm, "When the Lord shall build up Zion, he shall appear in his glory." Begg, (*Connected View*, p. 36;) Brooks, (*Abdiel's Essays*, p. 151,) Elliott, (*Horæ Apocalypticæ*, vol. iv. p. 156.) all, interpreting the passage of the restoration of Israel, assume that it binds up that restoration with a personal appearance of the Lord. But why a personal appearance?

a "coming" is quite within the compass of Scriptural language, none will, I presume, care to dispute. That such an outpouring of the Holy Ghost will take place when Israel turns to the Lord, many gather from the twelfth of Zechariah¹. Be this however as it may, it is to such a coming of the Redeemer by the effusion of his Spirit that the whole original context seems to point. Listen to it, as it is written in the fifty-ninth chapter of Isaiah²; "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from

why not a spiritual manifestation of his power? Nor can I forbear remarking, that the context, especially v. 17—20. taken in connection with v. 25—27. as quoted in Heb. i. gives ground for such a *thoroughly* spiritual interpretation as may be found in Bishop Horne's commentary on the passage. "The object to which the prophets of old had chiefly respect, was not only the deliverance of Israel from Babylon, and the rebuilding of the material temple, but the salvation of sinners, and the erection of the Christian Church, in the days of Messiah's kingdom. 'When the Lord' Jesus thus 'built up Sion, he appeared in his glory: the heathen feared his name, and all the kings of the earth' adored his majesty, because he had 'regarded the prayer of the destitute' sons of Adam, in their worse than Babylonish captivity, and had arisen himself to be their Saviour and mighty Deliverer. We, in these latter days, look and pray for the second appearance of the same Redeemer, with power and great glory, to raise the dead, and to build up from the dust a Jerusalem which shall experience no more vicissitudes, but continue for ever in unchangeable beauty and brightness."

¹ v. 10—14.

² v. 19, 20, 21.

transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

And this leads me, finally, to advert to those solemn words with which the Lord Jesus closed for ever his public ministry in the temple;—"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*." These words, it is said†, plainly foretel a personal manifestation of Christ to the Jews, as either "consequent upon, or concomitant with" their "future conversion." But why so? Look back to the sixty-third Psalm,—“a Psalm of David, when he was in the wilderness of Judah.” “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.” Yes! and from his day till the day when the

* Matt. xxiii. 38, 39.

† Mede, Works, p. 931. Homes, Resurrection Revealed, p. 263. Greswell, Parables, vol. i. p. 175. Begg, Connected View, p. 76.

‡ v. 1, 2. Similarly John viii. 56.

personal appearance of the Messiah “filled” the second temple “with glory^x,” had all that “looked for redemption in Jerusalem^y,” seen him, his power and his glory, in the priesthood, the sacrifice, and the altar, of their “holy and beautiful house^z.” But this was to be no longer. “I-chabod^a” was thenceforth written there. No longer would the Spirit unveil the glories hidden there. All should now become a dry, a marrowless form; for the substance, the body, was to be seen and beheld in the Christ of God, set forth in the Gospel. Therefore to the preaching of the word must they look who would “see the King in his beauty^b.” And in that mirror will they see him indeed! “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord^c.” Hasten, Lord, the time when the vail shall be taken from the heart of Israel^d,—when they also shall see that glory,—and, as they look upon Him whom they have pierced, shall mourn^e.

And now to conclude. The question we have been discussing to day suggests many practical reflections, but I must confine myself to two only.

With regard to the Jews, we learn, I think, the only way in which as a nation they can either re-enter the Church, or return to their own land.

^x Haggai ii. 7.

^y Luke ii. 38.

^z Isaiah lxiv. 11.

^a 1 Sam. iv. 21.

^b Isaiah xxxiii. 17.

^c 2 Cor. iii. 18.

^d 2 Cor. iii. 15, 16.

^e Zech. xii. 10.

If, as a nation, the Jews are to re-enter the Church,—and there is certainly probable ground for expecting that they shall',—it must be by a believing reception of the same uncompromising Gospel which the apostles preached to their forefathers^s. "Because of unbelief they were broken

' The Scriptural evidence for the national restoration and conversion of the Jews, is succinctly and forcibly stated in the *Δεκάφυλλον* of Witsius, chapters ix—xiii.

* Joseph Mede "conjectures," (Works, p. 937.) that the conversion of the Jews shall be effected by a miraculous appearing of the Lord Jesus. Their case, he thinks, will be parallel to that of Saul of Tarsus. At page 931, he alleges 1 Tim. i. 16. in favour of this view, and at page 1089, he works out the parallel with great ingenuity. On this "conceit," which has been adopted by many modern Pre-Millennarians, Baxter very scripturally remarks, that "God hath appointed a quite contrary way for men's conversion, Rom. x. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? Christ ascended on high to give gifts and offices to men for this end, apostles, prophets, teachers, to gather and edify his Church. Christ tells us of no way but the Lord of the harvest to send forth labourers and the messengers to go into the highways and hedges, and compel them to come in: and the sowers to go forth to sow that word, which is the regenerating seed. Though Christ would speak to Paul from heaven, it was to send him to Ananias. And though an angel appear to Cornelius, it is to send him to Peter to be taught. Though miracles affright the jailor, Acts xvi, it is to ask Paul and Silas what he must do to be saved. And by what warrant shall we say that Christ will for millions quite change this his appointed way?" Glorious kingdom of Christ demonstrated, described, and clearly vindicated, London, 1691, p. 66. This opinion is confirmed by Ezekiel xxxvii. 1—14. "The

off; and they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again^h.”

Yes! and if as a nation the Jews are to return to their own landⁱ, there appears to be but one only path by which they can do so,—and the path is that which Nathanael trod when he did homage to the despised and the rejected Jesus, as the Son of God, the King of Israel^k. Till then,—as I gather from the thirtieth of Deuteronomy compared with the tenth of Romans,—prophecy, like the Cherubim with flaming sword^l, forbids

reader will observe the following, among many other points which are set forth in this passage. *First*, the whole *house* of Israel represented under the figure of dry bones. . . . Secondly, the *prophesying upon them*, which indicates, I conceive, that the outward means to be used for their living, will be the preaching of the Gospel. (v. 4.) Thirdly, *the outpouring of the Spirit upon them*. (v. 9—14.)” Gipps, *First Resurrection*, p. 150.

^h Rom. xi. 20, 23.

ⁱ “To all these predictions there must be added *one* more, which expressly asserts the return of this people, in some future age, from their long and wretched dispersion: for *blindness, in part only, hath happened to Israel*; and that again, *till the fulness of the Gentiles be come in*.” Hurd’s *Introduction*, vol. i. p. 174.

^k John i. 49.

^l “This last event, their national restoration, is a point on which we wait for a clearer information of the prophetic sense. Meanwhile, so much is certain, that, till their conversion to the Christian faith, Prophecy, like the Cherubim with the flaming sword, guards the entrance of Canaan, and forbids them the approach.” Davison, *Discourses on Prophecy*, p. 424.

them access to the land which God "sware to Abraham, to Isaac, and to Jacob."

But these are only conjectures which I throw out for your consideration. Their fate will by no means affect the main argument of my discourse.

And do we learn nothing for ourselves from God's past dealings with his ancient people? Are we, my brethren, as a nation,—as a Church,—as individuals,—loyal, in heart and lip and life, to God's anointed King? Or are we saying, Lord, Lord, and yet indeed not doing the will of our Father which is in heaven^m? For eighteen centuries has Israel proved, in banishment from the good, the pleasant, the glorious land, how fearful a thing it is to fall into the hands of the living Godⁿ. "Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee^o!"

Now unto "him that is holy, him that is true, him that hath the key of David, him that openeth, and no man shutteth; and shutteth, and no man openeth^p;" "to him be glory and dominion, for ever and ever. Amen."

^m Matt. vii. 21.

ⁿ Heb. x. 31.

^o Rom. xi. 20, 21.

^p Rev. iii. 7.

LECTURE IV.

THE INGATHERING AND GLORIFICATION OF THE CHURCH.

EPHESIANS v. 25, 26, 27.

CHRIST LOVED THE CHURCH, AND GAVE HIMSELF FOR IT; THAT HE MIGHT SANCTIFY AND CLEANSE IT WITH THE WASHING OF WATER BY THE WORD, THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT, OR WRINKLE, OR ANY SUCH THING; BUT THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH.

As Christ is the exclusive author, so is the Church mystical the exclusive recipient of salvation. That Church may be regarded in a threefold light. She may be viewed in her relation to God the Father, as the whole company of his elect^a;—in her relation to God the Son, as the flock which he hath purchased with his own blood out of every kindred, and tongue, and people, and nation^b;—in

^a Heb. xii. 23.

^b Acts xx. 28.

her relation to God the Holy Ghost, as the general assembly of those whom he hath effectually called by his grace^c. In each and all these aspects is she the only destined theatre for the exhibition of those mysteries of redeeming love into which angels desire to look^d, as into the one surpassing manifestation of the glory of God.

And so has it been from the very beginning. Immediately that Adam fell was the foundation of this spiritual edifice laid in the primæval promise of redemption. Successive ages beheld it rise, as, one by one, Abel, Enoch, Noah, and all who, like them, by faith obtained a good report, were builded up upon the one chief corner stone.

Nor did the holy temple undergo any essential change, when, for a special purpose, it pleased God for a season to confer peculiar privileges upon the posterity of Abraham. Still were they only true members of the mystical church who partook of that faith which constituted him the father of all them that believe. And still was that mystical church alone the one only rightful owner of spiritual promise and blessing; the one only perpetual witness before angels and men to the redeeming mercy, wisdom, and faithfulness of a Triune Jehovah.

But the Jews in general discerned not this distinction between the visible congregation and the mystical fellowship,—between the temporary scaf-

^c 1 Cor. xii. 12, 13.

^d 1 Pet. i. 12.

folding without, and the enduring structure within. Hence their total misunderstanding of the prophecies; hence their obstinate, their fatal rebellion, when, on the manifestation of the promised seed, the Mosaic œconomy, having subserved the purposes for which it was designed, was superseded by the Christian dispensation*.

Nor are the Jews the only offenders herein. Believing Gentiles have been found in all generations, with whom the certain existence and the revealed design of the mystical church have been at best but unapplied theories; theories which have in many cases been effectually neutralized by the adoption of Jewish prejudice with regard to the carnal offspring of Abraham, and the consequent denial of the just and exclusive rights of his spiritual seed.

I shall have occasion to revert to this subject in my concluding Lecture. Probably enough has now been said to account for those sanguine anticipations which it was the object of my last discourse to analyze and to dispel. Enough also has been said to impress upon your minds the grand scriptural truth, that, from the beginning of the world to the end of time, the Church,—understanding thereby the spiritual bride taken from the pierced side of the second Adam,—has been and shall be one and indivisible, the sole and only recipient of the salvation of God, the sole

* See Owen on the Hebrews, Preliminary Exercitation VI.

and only partaker of the divine life of his exalted Christ^f.

But of what is the Church composed? She is composed of sinners :—sinners ;—corrupt sinners ;—guilty sinners ;—without one single exception. How can such materials furnish a display of the divine attributes worthy the contemplation of the universe ?

My text answers the question. It sets forth the several steps by which the wisdom of God has compassed, in the history of the Church of the firstborn, the exhibition of all his perfections. Those steps are four in number :—Christ loved the Church ;—Christ gave himself for it ;—Christ sanctifies it ;—Christ will present it to himself a

^f “ That Church of Christ, which we properly term his body mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property, whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend, that such a real body there is, a body collective, because it containeth an huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and the saving mercy which God sheweth towards his Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised, ‘I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.’” Hooker, Ecclesiastical Polity, book iii. chap. i. §. 2. Oxford, 1845, vol. i. p. 338.

glorious Church. Such is grace's triumphant progress!

Upon its two earlier stages I may not dwell at length to day. As to the first, it is enough that I remind you how, in the counsels of eternity, God the Son, having loved the Church, thereupon engaged to take part of flesh and blood, in order that, as the near kinsman of his many brethren^a, he might discharge for them the redeemer's office,—avenging their quarrel, ransoming their persons, and recovering their inheritance^b. Nor did he fail in accomplishing to the utmost the task which he had undertaken. For mark the second stage in the progress of his love. “Christ loved the Church, and gave himself for it.” “Christ hath redeemed us from the curse of the law, being made a curse for us^c.” Yes! the ransom life has been given^d,—the prey has been taken from the mighty,—the lawful captives have been delivered^e,—the many prisoners of hope have been sent forth, in the person of their divine surety, from the pit wherein is no water^f. And now hearken to the Gospel proclamation! “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without

^a Rom. viii. 29.

^b Heb. ii. 14, 15. Deut. xix. 6. Lev. xxv. 48. Ruth iv. 5.

^c Gal. iii. 13.

^d Matt. xx. 28.

^e Isaiah xlix. 24, 25.

^f Zech. ix. 11, 12.

price". And again, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee". So much for the two first steps in God's dealings with his Church.

I must now bespeak your attention, at greater length, to the two which remain. For a right understanding of them will, I think, go far towards determining an important question concerning the second coming of Christ. That question is this;—"Can Christ come personally while any members of the mystical Church remain to be gathered in?"

I need scarcely remind you that, on the Pre-Millennial system, he certainly must. For it is, on that hypothesis, not until after his glorious appearing that the great body of the saved shall be brought to God. Our text on the other hand, in conjunction with many others, seems to me to say, that the heavens must retain^p Jesus until the whole number of his elect is accomplished.

But this will the better appear, if I speak, first of the Ingathering, secondly of the Glorification of the Church, and indicate, in each case, how it will be affected by the personal advent of the Lord.

And first, consider the means by which the Ingathering of the Church is accomplished. What they are will appear on the very surface of my text, if, with a slight correction of the ordinary

^m Isaiah lv. 1.

^o Isaiah xlv. 22.

^p Acts iii. 21.

punctuation, I read it to you in the original tongue. Ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ἵνα αὐτὴν ἀγιάσῃ, καθарίσας τῷ λουτρῷ τοῦ ὕδατος, ἐν ῥήματι— or, in English, “Christ loved the Church, and gave himself for it, that he might sanctify it, having cleansed it with the washing of water, by the word.” The argument truly of my discourse is quite independent of the proposed punctuation. Still to make the words, καθарίσας τῷ λουτρῷ τοῦ ὕδατος parenthetical; and thus to bring together the words ἵνα αὐτὴν ἀγιάσῃ, and the words ἐν ῥήματι, as expressive of a single and separate idea, serves at once to clear up the passage, and to present at one glance the three things which actually do conspire in the preparation of the Church for her Lord,—Baptism¹,—the Word,—and the Intercession of Christ.

And, first, the Church is washed with water. By the divine ordinance of Baptism are sinners admitted into the outward fellowship of Christ's disciples'. This is the preliminary step toward

¹ “*Mundans lavacro aquæ. Internæ et arcanae sanctificationi addit etiam externum symbolum: quia in hoc conspicua est illius confirmatio: acsi diceret, illius sanctificationis pignus Baptismo exhibitum fuisse.*” Calvin. Similarly Henry and Scott; Witsius, *Miscell. Sacra, De efficacîa Baptismi in infantibus*, tom. ii. p. 624; Hopkins, *Doctrine of the Two Sacraments, Baptism, Works*, London, 1809, vol. ii. p. 402.

² Matt. xxviii. 19. Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.

a more intimate union with the Lord of life. The preliminary step, I say: for the Baptism of water cannot, of itself, do more than introduce a sinner into the Visible Church, or, (to adhere to the terminology of Holy Scripture,) into the kingdom of Heaven*. Baptized we may be, and yet be not wheat, but tares[†]! Baptized we may be, and yet be not sheep, but goats[‡]; not wise virgins, but foolish[§]. Another instrument is ordinarily employed to bring the elect people of God into that inner, that vital union with Christ, by which they are constituted “very members incorporate in the mystical body of God’s dear Son.” That instrument is the Word.

For notice, secondly, that the Church is “sanctified,”—that is, separated from the rest of mankind to the praise of God,—“by the Word.” And what is the Word? It is the Gospel[¶] preached by

* See Lecture II. p. 57.

† Matt. xiii. 38, 39.

‡ Matt. xxv. 32, 33.

§ Matt. xxv. 2. See Bishop Hopkins, *The nature and necessity of Regeneration, or, the New Birth*; Works, vol. ii. p. 468.

¶ “Moreover, the ‘word’ is the very preaching of the Gospel, testifying that, by the grace and mercy of God the Father, His only Son was given unto us; who being given for our sins, maketh them that believe in Him heirs of eternal life; so that now these words of Paul to the Ephesians, the fifth chapter, do very well agree with this commandment of the Lord mentioned in St. Mark: ‘Go into all the whole world, and preach the Gospel to all creatures: he which shall believe, and be baptized, shall be saved.’” Bullinger, *Sermons on the Sacraments*, Sermon I. Cambridge, 1840, p. 34.

Christ's ambassadors*. By it is the process of sanctification in each member of the Church begun,—by it is that process carried on*.

By the Word is the process begun. For it is written, "Of his own will begat he us with the word of truth^b." The steward, watchman, and messenger of the Lord, preaches Christ crucified^c in the great congregation. The Holy Ghost opens the heart, here of one and there of another, to attend to the things that are spoken^d. Nor doth he cease to work until, convinced of sin^e, the quickened sinner is graciously constrained in a felt necessity to flee for refuge to lay hold upon the hope set before him^f. And soon doth he act from a motive yet more potent still than of felt necessity,—even from the constraining power of

* And not, as Chrysostom, according to Dr. Whitby, taught;—"the words used in the form of baptism, to wit, I baptize thee in the Name of the Father, Son, and Holy Ghost." The Greek term indeed is *ῥῆμα*: but that word is, equally with the word *λόγος*, used for the preached gospel; see Acts x. 37: Rom. x. 8, 17: but especially 1 Peter i. 23—25, where the *λόγος* of v. 23 is represented by the *ῥῆμα* of v. 25, and both are thus defined, "and this is the word, *ῥῆμα*, which by the gospel is preached unto you."

* See for a full exhibition of this subject, "The Way of Peace, or the Teaching of Scripture concerning Justification, Sanctification, and Assurance, set forth in four Sermons, preached before the University of Oxford in the years 1847, 1848:" a work by the Author of these Lectures; Sermon iii. on John xvii. 17.

^b James i. 18.

^c 1 Cor. i. 23.

^d Acts xvi. 14.

^e John xvi. 8, 9.

^f Heb. vi. 18.

grateful love^g. A diligent cleansing of self from all filthiness of the flesh and spirit,—a perfecting of holiness in the fear of God^h,—is the pardoned rebel's joyful response to God's most gracious command, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almightyⁱ."

Thus by the Word is the sanctifying process begun. By the same Word is that process continued; and that too in those exceptional cases, for "exceptional" experience teaches us that they certainly are, in which a man is filled with the Holy Ghost from his mother's womb, or from the hour of his baptism. Whether it be that "faith groweth exceedingly,"—or that "the charity" of the people of God "toward each other aboundeth^k,"—whether it be that "the flesh with the affections and lusts is crucified^l,"—or that the "new man" is "put on, which is renewed in knowledge after the image of him that created him^m,"—in all cases alike the Word is the instrument of progress. Yes! if we would "leave the principles of the doctrine of Christ, and go on unto perfectionⁿ,"—if we would cease to be "babes^o" and advance to man's estate,—it is by

^g Luke vii. 47.^h 2 Cor. vii. 1.ⁱ 2 Cor. vi. 17, 18.^k 2 Thess. i. 3.^l Gal. v. 24.^m Col. iii. 10.ⁿ Heb. vi. 1.^o Heb. v. 13.

“the sincere milk of the word” that we must grow^p. Truly the Word, the simple, clear, full, and fearless exhibition of Christ, by men whom He himself hath taught and sent, is indispensable to the existence of his true Church. That Church owes every thing of life and growth to the Spirit of Christ,—and that Spirit will work only with and by the Word of Christ^q.

For who is it that sends forth the Spirit? We must enter, my brethren, within the veil^r. There we shall behold Jesus saving them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them^s. For truly, and this is the third point to which I would direct your attention, if the Church, being washed with water, is sanctified by the Word, Christ is the doer of it^t. As the one great “High Priest over the house of God^u,” He hath “passed into the heavens^v” “by his own blood^w.” That blood hath a piercing cry in the ears of the Father, and this is its cry; “Sanctify them through thy truth, thy word is truth^x.” Nor doth it cry in vain. The Father grants the prayer. The Spirit is sent forth in

^p 1 Peter ii. 2.

^q 1 Cor. i. 21. Col. i. 28. Eph. iv. 11, 12. This is the *rule*, and if God in his sovereignty chooses at times to depart from it, it alters not the rule: those departures make no new rules.

^r Heb. vi. 19.

^s Heb. vii. 25.

^t Mark xvi. 20.

^u Heb. x. 21.

^v Heb. iv. 14.

^w Heb. ix. 12.

^x John xvii. 17.

Jesus' name^a, to give efficacy to Jesus' word^b,—quickening the dead in trespasses and sins^c,—and leading on those that have been “born again^d” “from strength to strength,” even until “every one of them in Zion appeareth before God^e.”

Such then are the means by which the elect of God are gathered in and made ready for their Lord. Baptism brings them, with multitudes of others, into the outward pale of the kingdom of heaven;—the preached word, when accompanied by the power of the Holy Ghost, brings them within the inner circle of the Church of the first-born. As the one derives all its authority from the kingly command, so does the other receive all its efficacy from the priestly intercession of the glorified Jesus.

And now we are able to give a first answer to the question originally proposed. That question was this;—“Can Christ come personally while any members of the mystical Church remain to be gathered in?” The reply must surely be in the negative. For consider how these means,—these only means recognized by Scripture,—for the ingathering of the Church will be affected by that event.

By the very terms of their institution, both the Sacraments of the Gospel must absolutely cease and determine when Christ comes^f. The con-

^a John xiv. 16, 26. ^b Rom. xv. 18, 19. ^c Eph. ii. 1, 5.

^d John iii. 3, 5.

^e Ps. lxxxiv. 7.

^f “With regard to the Christian Sacraments, there can be

tinuance of Baptism is evidently linked with that of the apostolic commission recorded in the twenty-eighth chapter of Matthew. Both are to remain in force until, and no longer than, the end of this world;—that is, as all are agreed, until the Lord shall personally appear to close the present dispensation. “Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen^c.”

The Supper, likewise, derives all its significance from the fact, that it is poised, as it were, between the first and second comings of the Lord. Essentially it is at once retrospective and prospective;—a memento of the past, a pledge of the future advent of the Redeemer. “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come^b.”

But I will not tarry here. For there is another and a kindred point upon which we have evidence at once abundant and clear.

The Word is, as we have seen, the grand, the no doubt that these ordinances of grace will cease and determine at the Second Coming of the Lord. They are special and positive institutions of the gospel, as Circumcision and the Passover were legal ordinances, and naturally terminate with the dispensation which gave them birth.” Birks, *Outlines of Unfulfilled Prophecy*, p. 157.

^c Matt. xxviii. 19, 20.

^b 1 Cor. xi. 26.

saving ordinance of this dispensation. What will become of it when Christ returns to earth ?

The Word, you will bear in mind, is not a mere statement of the atonement as a fact,—it is the exhibition of that atonement as the central sun of doctrine, of duty, and of motive. As such it is fitted to the present state of the people of God;—a state intermediate between the first coming of Christ in great humility, and his second coming in power and great glory;—with an adaptation so exact, as to render it entirely unsuitable to them in any other condition. When therefore both advents are past, the Word will become ipso facto useless as a means of grace.

Nor will this statement appear rash, on a careful observation of its contents.

Reflect upon its hortatory language in general. I might ask you to consider how far such words as these,—and remember that they are but samples of Scripture's universal teaching,—would be applicable during such a personal reign as Pre-Millennarians expect. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it¹." And again, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking

¹ Matt. vii. 14, 15.

whom he may devour^k." But this would be anticipating the subject of a future lecture^l; nor is it strictly within the borders of my present argument. I will therefore ask you to try the question by this one test, and this one only. Expunge, as you must, from every discourse, that most constraining, that most frequently urged of all Scriptural motives^m, the prospective coming of Christ, and say whether the Word has not lost all its power, all its point?

Until now has that been a correct description of the preached word, which is given in the second chapter of St. Paul's epistle to Titus; "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christⁿ." But this description will be true no longer. No longer can it be said to the profane, "Repent,—that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send unto you Jesus^o." No longer can the mere professor be warned by the words, "Behold,

^k 1 Peter v. 8.

^l Lecture VII.

^m As Mr. Brooks abundantly proves, *Abdiel's Essays*, p. 23—28.

ⁿ ver. 11, 12, 13.

^o Acts iii. 19, 20.

I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame^r." And, as to the real believer, all the most stirring, the most strengthening, the most consoling exhortations of the Word must be dropped altogether. Is holiness to be enforced? No longer can it be said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure^r." Is mortification of the flesh to be inculcated? No longer may we say, "When Christ, who is our life, shall appear, then shall ye also appear with

¶ Rev. xvi. 15. Mr. Birks, in answer to the question, "Would these warnings (2 Thess. i. 7—10; 2 Peter iii. 10; Luke xii. 39, 40; xvii. 26—30.) be applicable to sinners living after the Coming of the Lord?" replies, "Of course they would, as the warning of Enoch to the sinners before the flood, of Lot to his sons in law in Sodom, &c. are applicable to the Church in the present day." *Outlines of Unfulfilled Prophecy*, p. 160. But would the very warnings themselves, which are instanced by Mr. Birks, have any power at all now, if the day of judgment and perdition of ungodly men were already past? Surely not, for their only present efficacy is derived from the fact, that they are pledges, so to speak, of that most terrible vengeance of Almighty God which is yet to come. Even so will it be with the New Testament warnings enumerated by the querist; when once that fearful day is past, "they will then," as Mr. Brooks candidly owns, "be utterly useless"! *Abdiel's Essays*, p. 159.

¶ 1 John iii. 2, 3.

him in glory. Mortify therefore your members which are upon the earth'." Are the afflicted to be encouraged? We are forbidden to cheer them any more with the words, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh".

But why say more? You must already clearly perceive what will be the necessary effect of Christ's second coming with regard to his Word. The effect of his first coming was, (while it abrogated, by fulfilling them, the ritual laws of Moses,) to make every page of the Old Testament doubly powerful as an instrument of salvation. For while it was unto all men an earnest of his final appearing, it threw that yet future advent, as portrayed on the prophetic canvass, into such bold relief, and poured upon it such a flood of light, as to give it all the majesty of a newly-promulgated sanction. The effect of his second coming will and must be, to make both New Testament and Old alike powerless altogether. For it will practically obliterate from their pages all those appeals to the day of righteous retribution, which have hitherto been found such needful aids in the moral government not less of the most loyal than of the

† Col. iii. 4, 5.

‡ James v. 7, 8.

most wayward of mankind. In fact, that book, from which the preached Word must ever be drawn[†], will become, (as some Pre-Millennarians have been bold and consistent enough to affirm,) valuable only as an historical document, but nugatory as to the purposes of salvation[‡];—and that, be it remembered, just at the very time when, as we should judge, on the hypothesis of a future Millennium, its agency would be most required.

[†] And the preached word will of course share its fate. "The whole character of the Church and of the state of mankind would be so altered. together with their spiritual and religious circumstances, that we should no longer find them pourtrayed generally in the length and breadth of Scripture; and it would not perhaps be too much to say, that the great bulk of what are called *practical discourses* as at present delivered or published, would be entirely unsuited to the condition of mankind." Brooks, *Abdiel's Essays*, p. 159.

[‡] Thus Mr. Brooks, in *Abdiel's Essays*;—"Startling as it may appear, yet will it be found, *that the Holy Scriptures will, for the most part, be rendered inapplicable to the then existing circumstances of mankind.*" p. 156. "The Prophetic Scriptures . . . will have become only 'matter of history;' and 'they shall fail,' (being accomplished,) as to any *immediate* need which the Church may have of them." p. 158. "The Scriptures, superseded in the Millennium, will [not] be devoid of interest or use: they will serve in the way of retrospect and memorial; excepting some very few passages, respecting the little season when Satan shall be loosed, and the events which are to follow." p. 163. "Thus," it is added in a foot note, "the *manna* given in the wilderness *ceased* on the entering of the Church into the promised land; but a pot of it was laid up in the ark as a *memorial.*" Thus also Bickersteth, *Practical Guide*, p. 264, 265.

I might now turn from the Sacraments, and the Word on earth, to the High Priest in heaven; from the means of grace, to its fountain head and spring. The intercession of Christ for all purposes of salvation must also cease and determine, when he comes again the second time. Like the word, and sacraments, it belongs, both in exercise and effect, to that period intermediate between the two advents in which we are living. Let Christ come again;—at once doth his blood cease to speak, with regard to any fresh objects of mercy, better things than the blood of Abel;—at once, of necessary consequence, doth his Spirit cease to come forth in answer to its cry as the mighty quickener of the dead in trespasses and sins*.

* This, as Dr. Brown observes, ("Christ's Second Coming: will it be Premillennial?" 3d edition, Edinburgh, 1853, p. 111.) is evident from Heb. ix. 12, 24—28. "The two advents stand at the two extremities of Christ's mediatorial work, while the intercession stretches from one to the other, and occupies the whole intervening period.....Now, as the second coming is here represented as *crowning the whole purposes of the first*, it is plain that the intercession, which is but a continual pleading upon the merit of his death, must be over, for all saving purposes, before he comes." Nor may it lawfully be urged in reply, (Bickersteth, Divine Warning, London, 1853, p. 225. Bonar, Landmarks, p. 151. Birks, Outlines, p. 163.) that whereas souls were saved by the intercession of Christ both before his first advent and also during his sojourn upon earth, so *might* souls very well be saved by the same intercession after his second advent, and during another sojourn upon earth; for the question is not, "what is possible for God to do?" but, "what hath God

Nor is the locality of the intercession unimportant. To me at least it seems plain, from the epistle to the Hebrews, that the personal presence of our High Priest with his Father is indispensable to it. For so the practical exhortations which are based upon it would seem to say. Of these, some are addressed to the prodigal on his first return, others to the saint who, having believed, does notwithstanding continually require pardoning mercy and succouring grace. To both alike the great encouragement to draw near with boldness is grounded upon the fact, that Christ having died and risen again, is now at the right hand of God, and maketh intercession for us⁷. And in what does that never-failing intercession really consist? Not in the ceaseless utterance of strong cryings and tears, such as he poured out in the days of his flesh, but in the perpetual exhibition in his own person of irresistible claims established by his cross and passion, his agony and bloody sweat. It is, in short, a constant "appearing in the presence of God for us." There he has once taken and still maintains pos-

declared that he will do?" And he hath, as it seems to us, declared above, that intercession *for saving purposes* will be over when Christ comes the second time without sin unto salvation.

⁷ Heb. iv. 14; vi. 20; vii. 25, 26; viii. 1—4; ix. 23, 24; x. 19—22.

^{*} See Owen on the Hebrews, Exercitation XXXIII, Of the Acts of the Priesthood of Christ, their Object, with the Time and Place of its Exercise. §. 3.

session of the purchased inheritance. There he ever receives and thence he unceasingly dispenses all those spiritual gifts which they require who shall be partakers of it. Let Jesus once quit the holiest of all, and forthwith is intercession of this character, and with it the ingathering of sinners, suspended. But I content myself with merely directing your thoughts to this view of the subject.

And now, brethren, consider well the bearing of all that has been said upon the question before us.

If such be the necessary effect of Christ's personal coming upon his sacraments, his word, and his intercession, we must conclude, (on the hypothesis of a future Millennium,)—

Either that for ten centuries before the final judgment no sinners will be brought to God^a;—

Or, that a new set of appliances for the salvation of sinners of mankind will be provided^b;—

^a "It is (if we may use that word) the fate of this Millenniumary period, (I mean God's righteous peremptory sentence,) that as all that time there shall be no *degenerating* of believers, so no more *regenerating* of any unbelievers. There is a judiciary sentence peremptorily passed to this purpose, Rev. xxii. 11." Homes, *Resurrection Revealed*, p. 282.

^b "These Scriptures.....must continue applicable, till another plain and direct communication from him who gave them, shall shew that they are superseded. and a still better order of things introduced." McNeile, *Lectures on the Jews*, p. 81. "We may expect that further means of grace will be supplied, and a visible œconomy possibly of oral revelation from those who reign upon the earth, as we see in the Jewish œconomy." Bickersteth, *Divine Warning*, p. 225.

Or, that Christ will not personally come till that Millennium is over.

Against the first of these alternatives you will all most righteously protest.

For adopting the second, Scripture, as I shall have occasion to shew before I dismiss you to day, gives no warrant whatsoever.

We must therefore accept the third alternative, and acknowledge that Christ will not personally come till that Millennium is over.

Before I leave this division of my subject, I must briefly notice two popular arguments, by which an opposite conclusion is sometimes maintained.

The first has regard to the priestly office of the Lord Jesus. The various transactions of the great day of atonement are obviously typical of the several stages in the work of redemption^c. Now Pre-Millennarians are wont to assert, that the correspondence between the type and its antitype will not be complete without the personal reign they anticipate. For the same great High Priest who first made reconciliation for iniquity^d, and then passed into the heavens to appear in the presence of God for us^e, must, they say, one day

^c See, for an exposition of this and other types at once evangelical in doctrine and classical in style, "Grace and Truth; or the Glory and Fulness of the Redeemer displayed in the Types of the Old Testament." By the Rev. Wm. M'Ewen, London, Hamilton and Adams, 1840, book ii. ch. x. p. 211.

^d Daniel ix. 24.

^e Heb. ix. 24.

personally and visibly come forth from that inner sanctuary to bless the people for whom he intercedes^f. But why should a sojourn on earth be required for this? May not the Lord appear to confer a blessing greater far than that of a Millennial Sabbatism? Surely the demands of the type, if such there be, shall be much more worthily satisfied;—surely the people of God shall be much more abundantly blessed, if the Lord, when he comes again, shall at once bestow upon them their “perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.” For indeed Millennial blessing, ephemeral as it is and mingled with alloy, is no adequate complement to the sufficient sacrifice and the prevailing intercession of the Lord Jesus. This however is a matter which must be left for discussion on a future occasion^g.

For the present I would observe, that even the type itself does not so certainly require any personal appearance to bless as is so often supposed. True it is, that to bless in Jehovah’s name was the daily duty of the Aaronic priest^h. And has not

^f Bonar, *Prophetical Landmarks*, p. 270. Birks, *The Melchizedec Priesthood of Christ*; *Bloomsbury Lectures* for 1849, p. 169.

^g Lecture VI.

^h Numbers vi. 22—27. 1 Chron. xxiii. 13. And being a daily duty, would not be omitted on the feast of expiation: but this would not constitute it a special part of that ceremonial.

the Lord Jesus been daily thus engaged from the very beginning of the Gospel œconomy? "Unto you first," said Peter to the Jews, "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities¹." But it is not plain that on the great day of atonement, the high priest did, after having entered into the most holy place, proceed, as an essential part of that ceremonial, to bless the people. To bless in Jehovah's name was not one of the special duties of that day. On emerging from the holiest of all, the high priest first sent away the scapegoat into the wilderness. He then laid aside his garments, and, after a concluding sacrifice, retired from view². Thus ended the annual expiation. There was however belonging to that day another and complementary, though not so often repeated a type. Each fiftieth year "on the tenth day of the seventh

¹ Acts iii. 26. "Herein the work of Christ (a Priest for ever after the order of Melchizedek, Ps. cx.) was figured; *whom God sent to bless us*, in turning away every one of us from his iniquities, Acts iii. 26: whose first doctrine began with manifold blessings, Matt. v. 2—12: who also having fulfilled his ministerie here on earth, *lifted up his hands and blessed his disciples*, and so was carried up into heaven. Luke xxiv. 50, 51. Therefore when he was to come into the world, the Priest of *Aaron's seed*, when he should have blessed the people, was *speechless*, Luke i. 21, 22, to signifie that the end of his priesthood was at hand, and that the people should look for another priest, in whom all nations should be blessed, Gal. iii. 8." Ainsworth, (Annotations on the Five Books of Moses, the Psalms, and Canticles,) on Numb. vi. 23.

² Lev. xvi. 20—28.

month, in the day of atonement" the jubile trumpet echoed throughout the land; that trumpet at whose welcome sound the bondsman was loosed, and the exile returned to his inheritance¹. Herein surely was foreshadowed that very publication of the Gospel which immediately followed the death, resurrection, and ascension of the Lord Jesus. The type therefore, so far from imperatively requiring for its accomplishment a future personal manifestation of the great High Priest, rather encourages us to believe that it has its complete fulfilment in that present dispensation of the Gospel, which by Jesus himself is emphatically characterized as "the acceptable year of the Lord^m."

¹ Lev. xxv. 8—17. Godwyn, Moses and Aaron, lib. iii. cap. x. p. 136. M'Ewen on the Types, book ii. chap. xii. p. 230. Acts these of *royalty* and *power*, rather than of priestly office, thereby shewing, that Christ's reign did indeed begin on his ascension into the holiest of all.

^m Luke iv. 19, 21. "Spiritualis autem atque typica significatio annum gratiæ et libertatis, Christi morte partum ac redditum, explicate adumbrat, quem clarissimo ipse vaticinio prædixit Jes. lxi. 1, 2, 3. et cap. lxiii. 4. *annum redemptorum meorum* appellavit. Tunc etenim Servator noster liberavit omnes, qui mortis metu per universam vitam servituti erant addicti, Heb. ii. 14, 15. John viii. 36. redditumque paravit ad avitam regni cælorum possessionem, qua per peccatum excidimus John xiv. 2, 3. Eph. iii. 12. Hic annus clangore tubæ Evangelicæ, et intimatione solenni, Apostolorum et præconum verbi facta ministerio, promulgatur [Jes. xxvii. 13.] Zach. ix. 9, 14. Rom. x. 18. Col. i. 28." J. G. Carpzov. Annotationes in Thomæ Godwini Mosen et Aaronem, lib. iii. cap. x. Francofurti, 1748, p. 468. "Sed necesse non est, ut restringamus

But a second argument is adduced to prove the necessity of a Pre-Millennial advent. The preaching of the Word has, it is alleged, proved inadequate to the work which, we say, must, if effected at all, be effected by it^a. But does the Church's history bear out this assertion? Have we forgotten the day of Pentecost^b? have we forgotten the five thousand^c, the many myriads^d of the Jews that subsequently were added to the Lord? Was the overthrow of paganism nothing? And are the triumphs of the Gospel at the blessed reformation nothing to be accounted of? Surely, the Word hath done great things already, whereof we rejoice. And if we may not make mention of what the Word has done, and is still doing, at home,—can our missionary annals tell of not one “plentiful rain sent to confirm the inheritance of our God, when it was weary?”

“Let God be true, but every man a liar.”

hunc acceptabilem annum Domini ad peculiarem eum annum Christi mortis, licet is quoque non minimam sensûs istius partem sibi vindicet; sed intelligi quoque poterit de eo tempore jam incepto apparitionis Messiae, publicationisque Evangelii: quæ Evangelii prædicatio tam clare pleneque respondebat proclamationi hujus anni clangore tubi, ut id nemo non videat.” Lightfoot, *Harm. Quat. Evang. Pars iii. Lucæ cap. iv. v. 19. Opera Omnia Ultrajecti 1699, tom. ii. p. 484.*

^a McNeile, *Lectures on the Jews, Lecture III. p. 72—76.*
Brooks, *Elements*, p. 227, 228.

^b Acts ii. 41.

^c Acts iv. 4.

^d Acts xxi. 20.

^e Ps. lxxviii. 9.

^f Rom. iii. 4.

Hath not God said, My word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it? For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off[†]." If then fault there be, it may not be imputed to the Word; it must rather be traced to the unfaithfulness of that Church which should "be the pillar and ground of the truth[‡]." Perchance her Ministers handle the word of God deceitfully[‡],—perchance they seek to please men, not God, who trieth the hearts[‡]. Perchance her children are unmindful of their duty not to keep silence and to "give the Lord no rest, till he establish, and till he make Jerusalem a praise in the earth[‡]." May not these be the reasons why "the showers have been withholden[‡]?" Let us at any rate, "give ourselves unto prayer[‡]:" let us resolve henceforth not to "confer with flesh and blood[‡];"—to "keep back nothing that is profitable[‡];"—to set forth fully, both by our life and doctrine, God's

† Is. lv. 11, 12, 13.

‡ 1 Thess. ii. 4.

‡ Acts vi. 4.

‡ 1 Tim. iii. 15.

‡ Is. lxii. 7.

‡ Gal. i. 16.

‡ 2 Cor. iv. 2.

‡ Jer. iii. 3.

‡ Acts xx. 20.

true and lively word. Then shall it be seen whether our God will not "open the windows of heaven, and pour out such a blessing that there shall not be room enough to receive it." Yes! Let the Lord but raise up a noble army of warriors, through whom the Gospel trumpet shall give, not an uncertain, a hesitating sound, but a clear, a full, a fearless blast; and right soon shall we abundantly prove, that there is no Jericho in all the promised land, whose walls are too high and whose people are too strong for the weapons of our present warfare.

But it is time that we consider, secondly, the final Issue of that ingathering process which has been already described.

That process terminates in the glorification of the Church. She is presented to her Lord a glorious Church, prepared as a bride adorned for her husband. Thus our text hath it, "Christ . . . loved the Church, and gave himself for it; . . . that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

And in what, brethren, shall her glory consist? It shall consist in two things;—in individual perfection,—in corporate completeness.

And, first, for individual perfection. When the Church is presented to her Lord, each of her

• Mal. iii. 10.

members will be in himself absolutely and entirely perfect. Such was David's joyful expectation; "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness'."

Even now does each true believer possess a justifying perfection. He is "accepted in the beloved^a,"—washed in the precious blood^b,—clothed in the matchless righteousnessⁱ,—of him who by "one offering hath perfected for ever them that are sanctified^k." "In Him" is he "complete^l,"—so complete that he may ever go on his way "giving thanks unto the Father, which hath made him meet to be partaker of the inheritance of the saints in light^m."

But this evangelical, this gracious perfection is accompanied by great physical and spiritual imperfection. Sorely tried by "the body of this deathⁿ," the believer has constant reason to look anxiously for the coming of his Lord. For then shall that which is sown in corruption be raised in incorruption;—that which is sown in dishonour be raised in glory;—that which is sown in weakness be raised in power;—that which is sown a natural body be raised a spiritual body^o;—then shall the Lord Jesus "change our vile body, that it may be fashioned like unto his glorious body^p;"—then

^a Ps. xvii. 15. ^e Eph. i. 6. ^b Rev. i. 5. ⁱ Is. lxi. 10.

^k Heb. x. 14. ^l Col. ii. 10. ^m Col. i. 12.

ⁿ Rom. vii. 24. ^o 1 Cor. xv. 42, 43, 44. ^p Phil. iii. 21.

truly shall "the creature be delivered from the bondage of corruption into the glorious liberty of the children of God¹." Thus is it written; "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven²." Nay more, they are like the Lord of angels himself. "Beloved,—it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is³." Such will be the individual perfection,—in body, soul, and spirit,—of each member of Christ's Church when he shall come to take her to himself⁴.

But this is not all the glory that awaits the Church at the coming of her Lord. There is, secondly, a corporate completeness appointed for her.

By saying that a "corporate completeness" forms part of the glory appointed for the Church at the coming of Christ, I mean, that all who ever have been, or ever shall be, brought into that inner fold, shall then be gathered unto their Lord. There, with Him, who is "not ashamed to call them brethren⁵," shall be seen all the "sons and daughters" of "the Lord Almighty⁶." There, with the "Captain of their salvation⁷," with "the Author and Finisher⁸" of their faith, shall be seen

¹ Rom. viii. 21. ² Matt. xxii. 30.

³ 1 John iii. 2.

⁴ See Appendix, Note Q.

⁵ Heb. ii. 11.

⁶ 2 Cor. vi. 18.

⁷ Heb. ii. 10.

⁸ Heb. xii. 2.

all they who have "fought a good fight," who have "finished their course," who have "kept the faith^a:" and that without one single exception. None will be missing then of all the destined "heirs of salvation^b." The mystical "Christ" will then be complete,—no member of that body,—not even the very least, will at that hour be wanting^c.

For distinct and separate proof, let me refer you, in the first place, to the fifteenth chapter of the first of Corinthians. In the twentieth and following verses we thus read:—"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming^d." If you would appreciate the cogency of this quotation, you must bear in mind that the Apostle is treating of the resurrection of the just, and of theirs only^e. He maintains that such a resurrection there must be in virtue of the federal union that subsists between Christ and his people. There was a similar union between Adam and all his posterity. "Now,"

^a 2 Tim. iv. 7.

^b Heb. i. 14.

^c See Appendix, Note R.

^d v. 20—23.

^e "Christus resurrexit, ergo et nos fideles (*de his enim agit*) resurgemus." Beza on 1 Cor. xv. 20—22.

argues the apostle, "Adam died; and all his family, (by virtue of their federal relationship to him,) die also; even so, since Christ rose again, shall all his family, by virtue of their federal relationship to him, rise also." "But," some one might say, "we daily see the effects of federal union with Adam, one by one his family die;—we do not witness a similar resurrection, day by day, of the family of Christ." The apostle therefore adds, "but every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." As though he would say, "there is another method of operation ordained in respect of the resurrection. The great federal head of the family of God has already risen;—they shall themselves not rise till his coming:—but then shall they all prove the blessedness of that relation which constitutes them Christ's, for they shall all then rise." Such is, we think, the right filling up of the apostle's argument. Does it not imply a corporate completeness of the family of the last Adam, that is, of the Church mystical, at the coming of Christ?

Nor let it be said that the omission of the saints who shall be then alive, proves that we have overstrained the text. For indeed those saints are not omitted¹. Their persons are included in

¹ For a still further discussion of this passage, see Appendix, Note S.

² As Mr. Birks affirms that they are, *Outlines of Unfulfilled Prophecy*, p. 146.

the term, "they that are Christ's;" and their change is included in the term, "shall be made alive." The change of the living saints is as necessary a fruit of their federal union with Christ, as is the resurrection of those that have fallen asleep. And, further, the change in the one case accomplishes all the blessed results that are brought about by the resurrection in the other. That we are right in our view of the matter, the apostle clearly proves lower down in the chapter, when he takes up, and briefly handles, the change of the living, as part of the subject he has in hand. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed^b."

Look, in the next place, at the third chapter of the first of Thessalonians. Read the twelfth and thirteenth verses. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Here you see that the Lord Jesus Christ is expressly said to come, when he does come,—not with some,—not with many,—but with all his saints. And who are his saints? Not the holy

^b 1 Cor. xv. 51, 52.

angelsⁱ, but the very persons who are the subjects of that ingathering process which we have already described. Here then, once more, we have the Church numerically complete at the coming of the Lord. Jesus Christ will come "with all his saints:" none will remain to be gathered afterwards.

Turn, in the third place, to the first chapter of the second of Thessalonians^k. "He shall come to be glorified in his saints, and to be admired in all them that believe." Mark well the words;—to be admired, not in some, not in many, but in all them that believe. And admired for what? Admired surely for their entire sanctification, for their complete justification, as individuals; but admired also for their numerical completeness as a body: he comes to be admired in "all" them that believe. Yes! truly,—if I may venture to carry out an illustration of which the Holy Ghost himself hath made partial use,—the whole building which hath, for many thousands of years, been growing unto an holy temple in the Lord^l, shall then stand forth before the universe, in all the

ⁱ It is true that the word "saints" קְדוֹשִׁים does sometimes in the Old Testament signify angels, e. g. Deut. xxxiii. 2. Job xv. 15. Daniel viii. 13. Zech. xiv. 5. It does not however appear that the corresponding word in the Greek, viz. ἅγιοι, is ever certainly so employed. When found in connection with the subject of angels, ἅγιος is always then an adjective, e. g. Matt. xxv. 31. πάντες οἱ ἅγιοι ἄγγελοι. Jude 14. μυριάσιν ἁγίοις. For more on Zech. xiv. 5. see Lecture VIII.

^k v. 10.

^l Eph. ii. 21, 22.

completeness of its parts, in all the symmetry of its proportions, the exact counterpart of the plan formed in the eternal counsels of Jehovah, an habitation meet for God himself through the countless ages of eternity.

Such then is the issue of those gracious operations by which members of the Church are gathered in and made ready for their Lord. They result in this;—that she,—the Church which Christ loved from everlasting,—the Church for which he gave himself in the fulness of time,—is presented to him a glorious Church,—glorious for the individual perfection of all her children,—glorious for the corporate completeness of all her company.

And now we have a second answer to our original question. That question was this,—“Can Christ come personally, while any members of the mystical Church remain to be gathered in?” Still must our reply be in the negative.

I shall have occasion, as I have already hinted, to point out in a future lecture^m, that there is much in that mingling of good and evil,—of heaven and earth,—which characterises the expected personal reign, to detract from that blessed perfection of individual saints which belongs to their resurrection state:—I therefore waive this point for the present, and only ask, how can the tenet, that the major part of Christ's saints will be gathered in after his appearing, be reconciled with

^m Lecture VI.

the revealed truth, that when Christ comes, his Church will be corporately complete?

Truly we must conclude,—either that there will be no one saved during Christ's Millennial reign^a;—or, that He will not personally come till that expected period of blessedness is ended.

Who can hesitate which of these two alternatives to adopt? For—for reasons which will presently appear—I can neither myself accept, nor advise you to embrace, as an escape from both, the belief that there will, for the Millennial period, be a restoration of “Adamic” or “Paradisaical” or primæval, but essentially non-Christian, non-gracious happiness^o.

^a This was the opinion of the learned Dr. Gill. He expected first a *spiritual*, and subsequently a *personal* and Millennial reign. It was during the former or spiritual reign that the great and final influx of sinners into the Church was to take place. See his *Body of Divinity*, b. v, c. xiv.

^o “We hold that there shall be no men on earth during this period, but such as shall attain to a perfect freedom in one kind or other from sin, and so from mortality also, throughout that time. For as all they, who, under the covenant of grace, have been incorporated into Christ by the Spirit of faith, shall be raised or changed into an *immutable state of perfection*, never to be altered for the worse but for the better; so there shall be many others, at that time alive on earth, who shall be restored for so long, only to an Adamitical state of innocency, according to the tenor of the covenant of nature made with Adam, and therefore shall be mutable, and shall fall, when in like manner they are assaulted by Satan.” Homes, *Resurrection Revealed*, p. 309, 310. Dr. McNeile (*Lectures on the Jews*, p. 185—189.) repudiates, but both Mr. Bickersteth (*Divine Warning*, p. 225.) and

I have now, my brethren, endeavoured to exhibit to you the bearing of the truths embodied in my text upon the Millennial question. In so doing I have, as much as possible, confined myself to direct and positive statements of Scripture. I might have proceeded to shew how the self-same truths are taught by implication in many a figure by which the future blessedness of the saints is illustrated;—in many an exhortation drawn from that prospect, by which present duties are enforced. But this is evidence, and cogent evidence too; which I must leave you to gather for yourselves. Enough has been adduced to prove, that, if a period of unprecedented spiritual blessing upon earth be yet before us, Christ cannot, according to the teaching of Scripture, inaugurate it by a personal advent. For his coming to this globe would necessarily introduce, —not an age of abounding Christian blessing,—but an age destitute alike of the means of grace, of the children of grace, and of the substance of grace.

No! it cannot be! Christ loved the Church,—Christ gave himself for it,—Christ sanctifies its members by the word;—when their number is complete,—when the word has done its work,—then and not till then, will he personally come;

Mr. Birks (*Outlines*, p. 153.) approximate very nearly to, and deal very gently with this Adamitical theory; while Mr. Molyneux (*World to Come*, p. 273.) adopts it altogether.

—for then, and not till then, can he present her to himself a glorious church;—then, and not till then, can there be “the manifestation of the sons of God^b”;—then, and not till then, can “the righteous shine forth as the sun in the kingdom of their Father^c”;—then, and not till then, can the bride, the Lamb’s wife, have made herself ready^d;—then, and not till then, can that heavenly vision receive its accomplishment, “I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband;—and the city lieth four square;—the length and the breadth and the height of it are equal^e.”

In conclusion, I would first address my Pre-

^a Rom. viii. 19.

^b Matt. xiii. 43.

^c Rev. xix. 7.

^d Rev. xxi. 2, 16. Dr. Brown, after discussing 1 Cor. xv. 23: Eph. v. 25—27: 2 Thess. i. 10: Jude 24: Col. i. 21, 22: 1 Thess. iii. 13: thus winds up his short but beautiful remarks:—“And now, I think it impossible to resist the combined force of these passages. One broad magnificent conception pervades them all—

The absolute *completeness* of the Church at Christ’s coming,

The spotless *purity* in which it will then be presented, “as a chaste virgin,” to Christ,

The resplendent *glory* in which, as “the Bride, the Lamb’s wife,” she shall then be “adorned for her husband,”

The *praise* which will redound from such a spectacle to the Redeemer himself,

The rapturous *admiration* of Him which it will kindle, and,

The ineffable *complacency* with which the whole will be regarded by ‘God, even our Father.’” Second Advent, part i. chapter iii. p. 57.

Millennarian brethren. I speak to them in all Christian love; yet with a solemn conviction that serious admonition is needed.

Fully aware how cogent the arguments which have been rehearsed to day, they are notwithstanding loth to accept the inevitable conclusion. Rather than do so, they betake themselves, some to a yet future revelation, others to a salvation external to the Church. In both cases they establish a precedent pregnant with the most disastrous consequences. In both cases they loosen the very foundations of the faith.

I begin with those who anticipate a future revelation, and, concurrently with it, a new set of appliances for the salvation of sinners of mankind. To them I would say, If, rather than abandon the fascinating vision which is the source of all your perplexities, you refer us for their solution to some revelation not yet vouchsafed to the sons of men, why may not the disciples even of deadly error imitate your example? Do you not see that the supremacy of Scripture itself is imperilled by your speculations? For where has God given us any warrant for expecting such a further manifestation of his will? Moses truly said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear^t." But when that prophet came, did he give any even the slightest intimation that the

^t Acts vii. 37.

message of which he was the bearer should be supplemented by another? On the contrary, the whole teaching of himself and of his apostles implies, that as we live under the last œconomy^a

^a See Heb. xii. 27, 28, as expounded in Lecture III. Mr. Brooks, Abdiel's Essays, p. 159, and Dr. McNeile, Lectures on the Jews, p. 83, discover in the words "the dispensation of the fulness of times," Eph. i. 10, the true designation of a yet future Millennial œconomy. But, *as to the name*, surely they are mistaken. For the apostle is speaking of the Gospel dispensation. Listen to him in Gal. iv. 4. "*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.*" And has not redemption by Christ been followed by an ἀνακεφαλαιώσεις, a "gathering together in one" of all things in Christ? Eph. i. 20—22. Phil. ii. 6—11. Thus Thomas Goodwin, himself a Millennarian, explains the term: "This is now the dispensation of the fulness of time; God makes that the business of the last age, to send his Son into the world, to make him the head of his Church visible; whom angels shall acknowledge, whom all things that are in heaven and in earth shall come into, that are his elect, both Jews and Gentiles. This was reserved for the fulness of time, to be the business of the latter age." Sermon xii. on Eph. i. 10. Works, London, 1681. vol. i. p. 174. Then, *as to the thing*, Dr. McNeile attempts in his Third Lecture to prove its certainty by an argument thus correctly stated by the late Professor Lee;—"Because the world has never yet witnessed generally any thing like the glowing character of Christianity as given by the prophets, Christianity cannot be the dispensation they meant; and therefore we must look for another." Six Sermons on the Study of the Holy Scriptures, Dissertation i, §. 3. London, 1830. Note on p. 156. Very much of the same character is the argument of Mr. Brooks in Abdiel's Essays, p. 155—166, where he shews, that the Millennium, as understood by him, will have all the characteristics of a new

which this earth shall witness, so we possess the last revelation which shall be given to the sons of men. Nor, while the words of the Holy Ghost by the mouth of Peter stand recorded in the second of Acts, can we recognize the prediction of any still future revelation in that noted prophecy of Joel^{*}. "This," he says in words most emphatic, "is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy[†]." Thus are we taught that this prediction was fulfilled on the day of Pentecost^{*}. Nor can we

dispensation, and therefore concludes, that such a new dispensation there shall certainly be! Both these excellent men seem to forget that there is another alternative, namely this, that they do not interpret the prophets aright: an alternative which the Scriptural doctrine of the finality of the present œconomy should constrain them to adopt.

^{*} Ch. ii. 28—32.

[†] Acts ii. 16—18.

^{*} "I doubt not," says Mr. Brooks, *Elements*, p. 301, "but when the next dispensation is introduced, there will still be an increase of revelation, which will throw further light upon the Millennial and ultimate states. Indeed Joel ii. 28 has yet to be farther accomplished." Similarly Homes, *Resurrection Revealed*, p. 177—181; Duke of Manchester, *Finished Mystery*, p. 114; Bonar, *Prophetical Landmarks*, p. 105, do not expect the full accomplishment of Joel's prophecy before

discover elsewhere any promise of a new revelation^a.

But I turn to those who speak of a salvation external to the Church^b. And with them I associate the believers in a Millennial state of "Adamitical" innocence. To all alike I would say;

the personal advent of Christ. Surely they all forget that implicit submission which is due to the Great Prophet, when he vouchsafes to open to us the Scriptures. See Lecture I. p. 24. Dr. Gill, in his commentary, deals more wisely when he says, "there is no doubt with us Christians that these words belong to the times of Christ and his apostles, since they are by an inspired writer said to be fulfilled in those times, Acts ii. 16, 17." He then proceeds to expound the rest of the chapter accordingly.

^a Isaiah ii. 3, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This also belongs to "the last days," that is, to Gospel times, when in the first promulgation of the new law, the "law of the Spirit of life," the prediction was even literally fulfilled. "*Nihil hic dubium relinquit historia. Quandiu Apostolica Schola a Christo Jesu, et Spiritu ejus fundata Hierosolymis, ibidem floruit, Ecclesiæ Gentium eam veneratæ sunt ut matrem totius Ecclesiæ. Decreta illius Senatus Scholastici habita sunt pro decretis et Sententiis Christi et Spiritus. . . . Et vere ex hac Ecclesia egressi sunt doctores, instructi *verbo justitiæ*, doctrinâ illius scholæ, ut eam per totum disseminarent orbem, quod hic egregie observavit Justinus Martyr; et nos quoque, qui eandem hanc tenemus doctrinam et disciplinam, hodieque non cupimus ad alium eam examinare typum et canonem quam ipsius hujus Ecclesiæ Apostolicæ, Hierosolymitanæ, Tsionæ.*" Vitringa in Esaiam.

^b McNeile, Lectures on the Jews, p. 81, 82. Elliott, Horæ Apocalypticæ, vol. iv. p. 187. Birks, Outlines of Unfulfilled Prophecy, p. 141—143: 374—378.

The Scriptures by no means encourage us to seek for any other saving manifestation of the divine attributes than the mystical church presents. You speak indeed of the “manifold wisdom of God”, his *πολυποίκιλος σοφία*, as requiring a wider field for its developement than that church affords*. But do you forget the fact, that the very passage in which that *πολυποίκιλος σοφία* is mentioned, points out the Church as the grand, the sole, the sufficient theatre for its exhibition? “Unto me”, saith Paul,—“is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord^d.” Mark well how the Apostle, delighting as he does to dwell upon the riches of redeeming wisdom, points out the mystical church, and that exclusively, as the destined, the adequate exemplification of all its “many-varied” treasures.

Yes! Let the word “Ecclesia” be but Scripturally understood, as including all the *ἐκκλήτοι*,

* Birks, *Four Prophetic Empires*, p. 326.

^d Eph. iii. 8—11. See for more upon this important subject, Appendix, Note T.

all those, that is, from the beginning to the end of time, who being called by grace, are one with Christ by the indwelling of his Spirit,—and there is truth in the word “*extra ecclesiam nulla salus.*” If we may venture nevertheless to contend for the increase of the divine glory by the enlarged application of the divine mercies*:—if we may venture to speak of gradations of saving union with Christ, such as we read of in some Millenarian works;—the highest grade being that of the church of the elect;—the second grade, that of restored and converted Israel;—and the third, that of the nations who walk in the light of the new Jerusalem†;—if, I say, we may venture as far as this, on the authority of texts which so readily admit of another and a safer interpretation, how can we forbid others to urge the same plea, and to carry those gradations lower still? Surely doctrines which have tendencies so manifest and so certain, cannot be dealt with as merely harmless phantasies. And yet these are the avowed opinions of living Pre-Millennarians of keen intellect and fervent devotion‡.

* Birks, *Outlines*, p. 150—153.

† Bickersteth, *Divine Warning*, p. 225. Dallas, *Bloomsbury Lectures*, 1847, p. 26, 27. Goodhart, Rev. C. J. *Bloomsbury Lectures*, 1850, p. 64, 65. See note n on p. 255—258.

‡ See Appendix, Note U, for further remarks upon this painfully important subject. The following observations on John xvii. 20—24. have been suggested by a valued friend. Observe,

i. Christ prays *only* for such as believe through the *word* preached; he knows none else.

And now, as a practical application of our subject to the audience before me, let me intreat you all, brethren and fathers alike, to examine, each for himself, whether he be in Christ or not. Union with Christ constitutes a man a member incorporate of that mystical church of which we have been speaking to day as the sole recipient of the salvation of God. Enquire then, I say, each into his own personal state before God. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new^h:"—new is his judgment concerning himself, and concerning Christ; new are his tastes, his habits, his companionships, his works, his fears, his hopes. Have all things thus become new with you? For then, and then only, are you in Christ,—then, and then only, do you belong to that Church which shall share in the glories of his appearing.

ii. Christ bestows on them here the highest blessedness,—
 (a) that they may be one in the Father and the Son, v. 21.—
 (b) that they may share his present glory, v. 22.—(c) that they may have the Father's love, v. 23.

iii. Christ asks for them hereafter the highest blessedness,
 —(a) that in his presence may be their habitation,—(b) that his person may be their admiration, v. 24.

iv. *All besides* these must be shut out from these things, and what would be left worth having?

v. *All besides* are the world, whom he regards not, v. 9.

Where then is ground for believing that there will be either a future revelation, or a salvation external to the Church? The Lord Jesus, in a prayer which must be a counterpart of the divine purposes, is not only silent upon either of these thoughts, but enunciates principles wholly incompatible with them.

^h 2 Cor. v. 17.

I am the more anxious to impress this thought upon your minds, because there is, in this place especially, a constant and a powerful tendency to reverse the order of enquiry. That distinguished title, "The Church," is withdrawn from the blessed company known unto God, though undefinable by man, to which it primarily belongs; and is bestowed exclusively upon another, a larger, and a mixed society, cognizable by such outward attributes as universality, apostolicity, visibility! And then a man is tempted to act as though he thought himself safe because within that ancient pale. Such is not, brethren, the lesson taught by the parable of the wise and the foolish virgins. Awful will it be, most awful, to have been members, as, thank God, members we are of that Church which of all others is the most Scriptural:—Scriptural in its doctrine,—Scriptural in its discipline:—awful will it be to have worshipped in its sanctuaries, to have ministered in its congregations, and yet when the Lord comes,—when all the *ἐκλεκτοὶ*, all the *ἐκκλησίαι*, all who by grace have heard and obeyed his word, shall swell the triumph of his train, and enter with him into the many mansions of his Father's house¹, to be ourselves shut out^k!

Now "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen¹."

¹ John xiv. 2.^k Matt. xxv. 10.¹ Rev. i. 5, 6.

LECTURE V.

THE JUDGMENT OF QUICK AND DEAD AT THE COMING OF THE LORD.

2 CORINTHIANS v. 10, 11.

FOR WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST; THAT EVERY ONE MAY RECEIVE THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, WHETHER IT BE GOOD OR BAD. KNOWING THEREFORE THE TERROR OF THE LORD, WE PERSUADE MEN.

THE coming of the Lord will be full of joy to the righteous,—of fear to the ungodly. Witness, as to the ungodly, the words, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him^a.” How different the mind of the godly! “He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus^b.”

Now it is, as the advocates of the personal reign most truly affirm, the duty of the heralds of

^a Rev. i. 7.

^b Rev. xxii. 20.

Christ to prepare and make ready his way, by exhibiting his second advent in both these aspects. Ungodly sinners should be called upon to repent, and the exhortation should be enforced by reference to the coming judgment^c. The saints of God should be encouraged to persevere, and the near approach of the Lord should be a principal incentive to exertion in their warfare^d. Such was the practice of the apostles eighteen hundred years ago,—such should be our practice now.

But Pre-Millennarians do not stop here. Not content with proclaiming that “the Lord is at hand^e,” as the apostles proclaimed it, who knew, even then, by inspiration of God, that “the man of sin,” “the son of perdition,” had yet to be “revealed,” that “the apostasy^f” had yet to run its course; they insist upon it that we must announce a personal advent and a first resurrection, as events which may hourly be expected to occur, and which certainly must take place before that reign of blessedness begins, for which so many are anxiously looking. And they assert, that to the “blessed hope^g” connected with the second coming of Christ, this their doctrine gives a substance, and consequently a force, which every other hypothesis fails to communicate.

^c Acts xvii. 30, 31.

^d Heb. x. 35—37.

^e Phil. iv. 5.

^f 2 Thess. ii. 1, 2, 3. For further remarks on this point, see Lecture VI. and the notes appended to it.

^g Titus ii. 13.

Whether this be really the case, or whether, on the contrary, the degrading of the believer's hope to the level of earth be not accompanied by a depreciation of its sanctifying effect, is a question well worthy of serious consideration. I propose to discuss it in my next lecture.

Meanwhile, it is a significant fact,—for a fact I hope to shew you that it is,—that Pre-Millennarians do, in their attempts to prove the hypothesis of a future Millennium, after the coming of the Lord, deprive that coming of its chiefest terrors to the ungodly. For their tenet does indeed (to use the word as Scripture not unfrequently uses it^h) “abolish,”—that is, deprive of all its most stringent elements of fear,—the awful doctrine of judgment to come.

It is to this view of the subject, that I desire to call your attention to day. In so doing, I would begin by demonstrating how great is the “Terror of the Lord,” connected with the judgment to come. I would then proceed to shew in how many respects that Terror is invalidated by Pre-Millennarian teaching.

And First, for the “Terror of the Lord,” as set forth in the New Testament Scriptures. “Knowing therefore the terror of the Lord, we persuade men.”

^h 2 Tim. i. 10. The Greek verb is *καταργέω*, used also in a similar sense in Heb. ii. 14. though there translated “destroy.” See also Rom. iii. 3, 31: iv. 14.

I assume as granted on all sides, that when Christ comes, then a "judgment of assize" will beginⁱ. Who shall be the parties arraigned at the bår?—what shall be the order of procedure?—how long the trial shall last?—how soon the decisions of the court shall be carried into execution?—are matters which must be ascertained as we advance. All that I assume is this, that a judgment of assize will begin as soon as Christ comes. And can I be said herein to assume too much? Have not the words of the Psalmist, "Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity^k,"—have not these words, I say, been echoed by the Church in all ages, when in her creeds she confesses that Jesus her Lord "sitteth on the right hand of God

ⁱ "I do not purpose to make use of this word [judgment] in the sense of those great acts of divine wrath, which have been, are, and yet will be poured out upon the wicked in the world.....Neither do I take the word "judgment" in the sense of that continuous state of rule, which the Spirit has sometimes employed it to express.....*It is not in these senses, but strictly in a forensic sense, technically a "judgment;" that is to say, the act of judging by calling to account, and entering into a judicial examination upon a great and solemn occasion.....*It is in this sense of the word that we are now to consider what we are taught in Scripture respecting the judgment of those persons who, at the time of the coming of the Lord, shall be found alive upon the earth—'the quick.'" Dallas, Bloomsbury Lent Lectures, 1843, Lecture VIII. p. 272, 273.

^k Psalm xcvi. 8, 9.

the Father Almighty ;” and that “ from thence he shall come to judge the quick and the dead ” ? and have we not echoed them back again this very morning, when in that magnificent hymn of the universal church we chaunted forth the words, “ We believe that thou shalt come to be our judge. We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood ” ?

And shall not help in very truth be needed then ? Shall there not be “ Terror ” in that solemn assize ?

Contemplate, in the first place, the awful circumstances under which the session of that great tribunal shall be opened.

Sudden as a thief in the night,—quick as the twinkling of an eye,—with the voice of the archangel, and with the trump of God,—shall the Lord himself come in the clouds of heaven,—thousand thousands ministering unto him,—ten thousand times ten thousand standing round about him. So fearful shall be the sight, that universal nature shall quail and shrink away and perish.

Need I prove these several points by reference to Scripture ? Did I say that the Lord himself shall come¹ ? Saith not Paul the same in his first

¹ Acts i. 11. “ This same Jesus, which is taken up from you into heaven, shall so come in like manner, *ὁυ τῶτον*, as ye have seen him go into heaven.” Much stress has at times (e. g. Greswell, *Parables*, i. p. 165—167.) been laid

epistle to the Thessalonians? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God^m." Was it declared that he should come in the clouds, escorted by the heavenly hosts? What saith his beloved disciple? "Behold, he cometh with cloudsⁿ." What saith he himself? "The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory^o." Once more,—was it said that universal nature would recoil from the presence of his sudden, his midnight approach? Turn to the third chapter of the second epistle of Peter. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt

upon these words, as necessarily implying the descent of the Lord Jesus to this earth, and to that very spot on it, namely the mount of Olives, from which he ascended in the sight of his disciples. This opinion, it is alleged, receives confirmation from Zech. xiv. 4: of which see Lecture VIII. With regard to Acts i. 11. it would almost seem as if the ρ in *ῥόστρον* had escaped observation. For it has been well remarked, and that by a very decided Pre-Millennarian, that the "*ῥόστρον* by which Jesus went and by which he shall return, relates not to the mere adventitious or collateral circumstances, which attended his departure, or which shall mark his return; but denotes either the literal path by which he traversed the heavens, the clouds by which he was obscured and from which he shall emerge, or the speed, unexpectedness, *glory*, and superiority to the laws of matter, which distinguished his ascent." Sirr, First Resurrection, p. 9.

^m Ch. iv. 16.ⁿ Rev. i. 7.^o Matt. xxv. 31.

with fervent heat, the earth also and the works that are therein shall be burned up^p."

But contemplate, in the second place, the immediate arraignment of all mankind at the bar of judgment.

Heaven and earth shall flee away, but man shall not:—immediately,—inevitably,—without distinction,—without exception,—shall the universal family of man,—the quick and the dead,—be marshalled before the judgment seat of Christ.

Let the following Scriptures bear witness to this truth. I begin with my text; "we must all appear before the judgment seat of Christ." And is it asked, who are the "all" that shall thus appear before the judgment seat of Christ? Hear the words of Paul, as he stands in the midst of Mars' hill;—"The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead^q."

^p v. 10.

^q Acts xvii. 30, 31. Dr. Sirr (First Resurrection, p. 155.) takes "the world," *τὴν οἰκουμένην*, to be only "the platform of the empire of the beast;"—that is, merely the Roman earth. But has not the Holy Ghost himself decided otherwise? Surely the words just preceding,—ὁ Θεὸς τῶν ὅλων παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν,—forbid us to understand the term in so limited a sense, and encourage us rather to

But it may be asked, Are there any to be then judged beside the living? Yes, assuredly. Let Peter be our instructor as he speaks to Cornelius. "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead¹." Hear again the words of the appointed Judge himself:—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation²."

view it as co-extensive with "all the world," τὸν κόσμον ἅπαντα, Mark xvi. 15,—“all nations,” πάντα τὰ ἔθνη, Matt. xxviii. 19. That the word ἡ οἰκουμένη is sometimes used in this widest sense, may be ascertained by reference to Rom. x. 18. See for more upon these verses, Gipps, *First Resurrection*, chap. ii. §. x. p. 44.

¹ Acts x. 42. 1 Peter iv. 5, 6. 2 Tim. iv. 1. Some have, by a distributive arrangement of its parts, endeavoured to educe from the last of these verses a Pre-Millennarian testimony. "The Lord," they say, "shall judge the quick at his appearing, and the dead at his kingdom." Without dwelling upon the fact, that the kingdom is thus, most inconsistently, postponed till after the Millennium:—without dwelling upon the further fact, that the words in question have been very properly paraphrased thus—by the Syriac version—"who shall judge the quick and the dead at the revelation of his kingdom,"—the formula being an hendyadis expressive of one and the same thing,—(see Gill's Commentary,)—I may content myself with observing, that this is one of the passages which, how much soever they may tell on the popular mind, really *prove* nothing either way in the present controversy. See *Greswell, Parables*, vol. i. p. 261.

² John v. 28, 29. So also Daniel xii. 2, "And many of

Well then is it that we are taught in the Athanasian creed to say, "He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works."

And this warns me to commemorate, as a third element of fear in that great assize, the strict investigation of each separate case by the righteous Judge. Here surely, if no where else, is the terror of the Lord! Hear the words of Paul in the fourteenth of Romans, at the tenth verse; "Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Augustine, *De Civitate Dei*, Liber xx. Cap. xxiii, thus compares the two passages together. "*Et adhuc sententiæ illi Evangelicæ est locus iste simillimus de resurrectione duntaxat mortuorum corporum. Namqui illic dicti sunt esse in monumentis, ipsi hic dormientes in terræ aggere, vel sicut alii interpretati sunt, in terræ pulvere. Et sicut ibi, procedent, dictum est: ita hic, eurgent. Sicut ibi, Qui bona fecerunt, in resurrectionem vitæ; qui autem mala egerunt in resurrectionem judicii: ita est isto loco, Hi in vitam æternam, et hi in opprobrium et in confusionem æternam. Non autem diversum putetur, quod cum ibi positum sit, omnes qui sunt in monumentis, hic non ait Propheta, omnes sed multi dormientium in terræ aggere. Ponit enim aliquando Scriptura pro omnibus multos De tali autem resurrectione huic quoque ipsi Prophetæ Danieli paulo post dicitur: Et tu veni, et requiesce: adhuc enim dies in completionem consummationis, et requiesces, et resurges in sorte tuâ in fine dierum.*"

before the judgment seat of Christ." And why stand there? Let the twelfth verse reply, "*Ἀρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ*." Thus again do we read in our text, "We must all appear before the judgment seat of Christ; that every one may receive,—*ἵνα κομίσηται ἕκαστος*,—the things done in his body, according to that he hath done, whether it be good or bad." Yes! though the countless millions of all that have lived, from the first man Adam to the very last infant that shall be born into the world, shall be assembled there,—yet shall each be as isolated from all the rest in individuality of judgment, as though he stood quite alone at the bar[†].

"Now consider this, ye that forget God!" All ye that in the turbulence of youthful passion,—all ye that in the wantonness of youthful indolence,—all ye that in the fervour of youthful ambition,—and all ye too, of riper years, that in the busy toil of life,—in the pride of moral rectitude,—in the conceit of intellectual self-trust,—forget God, the God of the Scriptures, God the Father the Creator, God the Son the Redeemer, God the Holy Ghost the Sanctifier,—the God whose ye are,—the God whom ye ought to love and serve with all your heart, and with all your soul, and

[†] This lesson is taught by several parables: the ten pieces of money, Luke xix. 12—27: the wedding garment, Matt. xxii. 1—14: the wise and foolish virgins, Matt. xxv. 1—13: the talents, Matt. xxv. 14—30.

^u Ps. l. 22.

with all your mind^a,—ye shall stand, each one of you, before the judgment seat of Christ:—then “shall God bring every work into judgment, with every secret thing, whether it be good, or whether it be evil^c:”—then shall men give account of every idle word that they have spoken^a;—yea, then shall it be proved that the Lord knoweth the very “things that come into your mind, every one of them^a.” For hearken to his own words:—“These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes^b.” Mark well those awful words, “I will . . . set them in order before thine eyes:”—set in order the sins of thy whole life;—the sins of thy whole man;—the sins of childhood, youth, and age;—the sins of body, soul, and spirit. Now you may fondly imagine—that the Lord will not be strict to mark iniquity,—but then, full surely, shall you discover to your endless confusion, that though the Lord is “slow to anger,” yet is he also “great in power^c,” and one that will “by no means clear the guilty^d.” For “judgment will he lay to the line, and righteousness to the plummet^e.” And conscience also shall awake on that day. Yes! conscience, once ill-taught indeed yet not silent, but now perchance

^a Matt. xxii. 37.^y Eccles. xii. 14.^a Matt. xii. 36.^a Ezek. xi. 5.^b Ps. l. 21.^c Nahum i. 8.^d Exodus xxxiv. 7.^e Isaiah xxviii. 17.

over-borne, smothered, quenched;—conscience shall then awake, and with a fearful, a burning fulness of light and life and fidelity, plead guilty to every charge, and avow that every sentence is just.

Happy shall they be on that day, and only they, whom, by a sentence of anticipation, the Judge shall have pronounced righteous! “Blessed is he whose transgression is forgiven, whose sin is covered^f:”—for even in those great waterfloods of guilt and wrath, “they shall not come nigh unto him^g:”—for it is written again, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life^h.” Harken then, brethren, every one of you, as, by his ambassadorⁱ, your future Judge pleads with you and says, “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon^k.” For, if ye will not hearken, that very “word of salvation^l” which now he sends unto you, “preaching peace by Jesus Christ^m,” shall judge you in the last

^f Ps. xxxii. 1. compared with Rom. iv. 6.

^g Ps. xxxii. 6.

^h John v. 24.

ⁱ 2 Cor. v. 20.

^k Isaiah lv. 6, 7.

^l Acts xiii. 26.

^m Acts x. 36.

dayⁿ, and that with an untold aggravation of guilt and of punishment. O remember, I pray you, and forget not those awful words with which Jesus upbraided the people of Capernaum; "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee^o."

ⁿ John xii. 48.

^o Matt. xi. 23, 24. It seems scarcely possible to read the New Testament Scriptures with an unprejudiced mind without coming to the conclusion, that there is "a day" appointed of the Father, Acts xvii. 31, in which he shall judge the world in righteousness by Jesus Christ. With reference to the purpose for which it is designed, it is called "*the day of judgment*;" Matt. x. 15; xii. 36. With reference to the person who shall be Judge,—"*the day of the Lord*;" 1 Thess. v. 2: 2 Thess. ii. 2. With reference to the punishment of the ungodly,—"*the day of wrath*;" Rom. ii. 5. With reference to the fact that it shall close for ever the present state of things,—"*the last day*;" John vi. 39, 40; xi. 54; xii. 48. Some Pre-Millennarians endeavour to break down this accumulated evidence, by pointing out the fact, that in many of these cases the article is omitted: they hence conclude that, in the case of Matt. xi. 23, 24, for example, "it is not in *the* day of judgment, but in *a* day of judgment, [signifying] 'visitation by temporal calamities,' it shall be more tolerable for the land of Sodom:"—so again Matt. xii. 36. "an account shall be given of every idle word in *a* day of judgment." Sirr, First Resurrection, p. 53, 54. I scarcely need remind my readers, that the absence of the article by no means makes it necessary to render the words thus indefinitely. "*The* day of judg-

But to return. If such be the last judgment, can it be of any other that we read in the twentieth chapter of the Revelation at the eleventh and following verses? And I would ask your particular attention to this quotation, as its context, to which I shall presently refer, is the very seat of Pre-Millennarianism. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were

ment" is still a legitimate interpretation, and may be the right one here. But on this I may refer to the remarks of Bishop Middleton on Matt. x. 15. "Ἐν ἡμέρᾳ κρίσεως. Mr. Wakefield in St. Matthew translates these words, "in a day of judgment;" and he assures us in his New Testament, that "this phrase has not the least reference to the day of general judgment." But it may be asked, what other judgment could at that time await Sodom and Gomorrha? These cities with their inhabitants had long since been exterminated, and were therefore no longer subject to temporal visitations. He quotes, indeed, in support of his opinion, ἐν τῇ κρίσει, Luke x. 14. where, however, the expression is too plainly definite to admit any doubt, and where also the argument already adduced will apply with nearly equal propriety, Tyre and Sidon being then in ruins." Speaking of an universal and simultaneous judgment, the Bishop adds, if that be denied, "how then are we to explain John v. 28, 29; Rom. ii. 16; and, not to instance other passages to the same purport, the circumstantial description beginning at Matt. xxv. 31?" Greek Article, Cambridge, 1828, p. 196, 197.

written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire²."

Here surely we recognize every leading feature of the great assize:—the advent of the Judge:—the summoning of mankind to his bar:—the strict investigation of each several case. The awful coming of the Judge:—"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." The arraignment of the whole race of mankind at his bar:—"I saw the dead, small and great, stand before God³: . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." The severe scrutiny of separate judicial investigation:—"The books were opened: . . . and the dead were judged out of those things

² Rev. xx. 11—15.

³ "The universality of the judgment is declared, or necessarily implied, in the text. If it were lawful to consider it, as it has been in past ages considered, a description of a simultaneous and universal judgment of all that have ever lived, it would not be easy to find words more comprehensive than these, 'The dead, small and great!'" Ven. Archdeacon Hill, *Bloomsbury Lectures*, 1843, p. 373.

which were written in the books, according to their works: . . . καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν". Nor are the righteous unpictured on the symbolic page:—"another book was opened, which is the book of life . . . and whosoever was not found written in the book of life was cast into the lake of fire." Surely I spake not amiss when I said, that herein the Apocalyptic seer portrays the judgment of quick and dead at the appearing and the kingdom of Jesus Christ.

But here our Pre-Millennarian brethren join issue with us. This vision, they say, depicts an assize subsequent by many centuries of time to the coming of the Lord*. Nor doth it tell of an

* Not so, however, Mr. Molyneux. He regards the visions of the great white throne and the first resurrection as contemporaneous one with another: *World to Come*, p. 223. "This interpretation, however," says Archdeacon Hill, "though not without much show of argument in its favour, is attended with difficulties apparently insuperable. For if, by "the dead, small and great," we are to understand a simultaneous resurrection of all that have ever died, then what becomes of the doctrine of a "first resurrection?" and how are those blessed and holy ones who have "part in" it to be distinguished from "the rest of the dead," who "lived not again until the thousand years were finished?" Again, if "the earth and the heaven fled away" from before a Pre-Millennial throne, and "there was no more place found for them,"—if "the new heaven and the new earth," in which, we are told, "there was no more sea," be Pre-Millennial,—how can this be made to consist with the continuance of the earth and the heaven in the Millennial state, in which, as we know from St. Paul's application of Psalm viii. to "*the world to come*," there will also be 'a sea'? In no way, as it seems, could such an in-

universal assemblage of all mankind at the judgment seat of Christ¹. For we are, they further allege, greatly mistaken in our views concerning the great day of the Lord. They would not, they protest, diminish aught from its terrors. The advent of Christ shall, they most firmly believe, be sudden,—all mankind shall certainly, at one time or another, be arraigned at his bar,—the trial shall, in each case, be, beyond all doubt, one of inexorable rigour,—but then these elements of fear shall not be concentrated upon one point of time,—they shall be distributed over a lengthened period,—for “the first resurrection²,” “the resurrection of the just³,” with its corre-

consistency be removed, but by the scheme of spiritualizing what will naturally admit of a literal meaning; and representing the removal of the earth, and the heaven, and the sea, as denoting, not any physical changes in the earth, but only the rapid and utter removal of civil and ecclesiastical institutions existing at the time of the advent.” *Bloomsbury Lectures*, 1843, p. 365, 366.

¹ Stress is, at times, laid upon the fact, that the living are not distinctly mentioned among the parties assembled before the great white throne. It will however be sufficient to remark, in the words of Gipps, that “we find continually both in the prophetic and narrative parts of Scripture, that all the incidents connected with an event are not noticed in every passage that relates to that event.” *First Resurrection*, p. 98.

² *Rev.* xx. 5.

³ *Luke* xiv. 14. For the bearing of this and kindred passages upon the question of the First Resurrection, see Appendix, Note V.

sponding judgment, shall be at the beginning, while the second resurrection, the resurrection of the unjust, with its judgment, shall be after the termination of the Millennial age. It is the latter judgment, they say, that the symbols before us prefigure. Such, they insist, is the conclusion to which they are driven by "the plain literal and obvious" meaning of words, which are found in the earlier part of that same twentieth chapter of the Revelation. They are these:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection^x."

But will this literal construction stand? The very context itself seems to me to answer in the negative, and almost to preclude the necessity of our recurring to those unfigurative statements of the written word, which have already pronounced upon the subject. Just recall to your minds these few words in the latter portion of the chapter;—"the books were opened: and another book was opened, which is the book of life: . . . and who-

^x Rev. xx. 4, 5.

soever was not found written in the book of life was cast into the lake of fire'." Surely these verses seem to speak of the righteous, (for they are they whose names are written in the book of life,) as present at the bar; and as then, for the first time, publicly acknowledged to be saints, and rewarded accordingly. It is difficult to believe that they had been forensically declared to be the sons of God; in other words, that the book of life had been to all intents and purposes opened more than one thousand years before'.

’ Rev. xx. 12, 15.

• Mr. Dallas, *Bloomsbury Lectures*, 1843, p. 275, expresses his conviction, that “the book of life” “is not used to call up to judgment any individual whose name is written therein;” [for “all the dead whose names were written in the book of life will have been raised a thousand years before this, and not one shall perish, or be again judged;”] “but it is employed simply as a testimony to establish the perfect justice of the sentence on the others; to manifest that not one of those who will then be judged had his name written in the book of life.” In the same volume, Archdeacon Hill, remarking, p. 365, that “if the judgment be post-millennial, it is not easy to explain the mention of the book of life,” suggests, p. 369, the idea, that “it *may* be *another* book” from “the Lamb’s book of life,” (Rev. xiii. 8.) and “the book of life from the foundation of the world,” (Rev. xvii. 8.) “*indicating another kind of salvation; even of Israel in the flesh, who are saved in “the beloved city,” like Noah’s family in the Ark, to be the seed of a new world.*” It is refreshing to turn from these glosses to the solid remarks of Mr. Gipps; “It is,” he says, “utterly inconceivable to me that all this glory can be conferred upon the saints, and such a manifestation of them be made in the presence of Christ, of all the holy angels, of

But the further consideration of this passage must be left for a subsequent occasion^a. Meanwhile the opinion which I have propounded concerning it, is confirmed by the plainest statements of the Scripture in its most literal portions.

As to a general resurrection both of the just and of the unjust, I might invite you to reconsider that remarkable passage in the fifth of John, which has been already quoted. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation^b." These words surely (occurring in no figurative or symbolical book) do, in their plain, literal, and obvious sense, speak of a contemporaneous resurrection of the whole race of mankind,—whether righteous or ungodly^c.

one another, and of all the ungodly living in every part of the earth, one moment before what is called the opening of the book of life. The very absurdity of the idea would convince me, that such a manifestation of the glory of those who are written in the book of life, must coincide with and be the same as the opening of that book." First Resurrection, p. 22.

^a Lecture VII.

^b John v. 28, 29.

^c "'The hour is coming':—is not this *the same time*?—'when *all* that are in the graves shall *hear his voice*': is not this the *same voice* heard at the *same time*?—and '*shall come forth*'; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

So again with respect to a general arraignment and trial of all mankind at the bar of judgment, I might ask you to ponder a memorable passage in the second of Romans, to which I have not yet referred. "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the

damnation.'—Could any reader ever imagine, or, rather, could any of our Lord's hearers imagine, that between the rising of the one class and that of the other, there was to be the lapse of ten centuries?" Wardlaw, Sermon XVII, on the Millennium, p. 511.

day when God shall judge the secrets of men by Jesus Christ according to my Gospel^d." You will, I am sure, pardon the length of this quotation; for it is one of much importance in the present controversy. Surely it instructs us, with a studied distinctness of reiterated statement, that as there shall be a simultaneous arraignment, so there shall also be a simultaneous trial of the just and of the unjust, not excepting the heathen, at the bar of eternal judgment.

But I must leave these passages to your private meditation. I proceed to set before you one more Scriptural truth concerning the judgment to come. It is, in my opinion, conclusive against the theory which distributes the terrors of the day of the Lord over more than ten centuries of time.

Contemplate, in the fourth place, the immediate bestowal of their reward upon the righteous, and infliction of their punishment upon the ungodly, at the coming of the Lord.

Let me, for proof, refer you to the twenty-fifth chapter of St. Matthew's Gospel. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: . . . and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the

^d Rom. ii. 8—16.

kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal*."

After the same manner doth the Lord speak again in those parables, from which we have already learnt so much concerning the true character of his kingdom. Take only the parable of the wheat and the tares. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Surely this parable teaches us, as did also that of the sheep and the goats, that the wicked shall be consigned to their doom at the same time as,—if not before,—the righteous enter upon their

* Matt. xxv. 31—46. "It cannot be denied that, if this passage stood alone, the impression we should naturally derive from it would be a simultaneous standing of the righteous and the wicked of all nations before the throne, to receive their sentence of final judgment; almost immediately to follow the coming of the Son of Man in his kingdom." Birks, *Outlines*, p. 284.

reward. I said "if not before"—for the words of the householder are certainly highly significant: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn^f."

But lest the language of parable should be stretched beyond the measure of its legitimate application,—lest, for example, any should urge, that as the harvest is the work not of a day, but of weeks, so possibly may the severance of the wicked from among the righteous occupy just such a protracted period of time as the Millennium and the subsequent season of final rebellion will afford^g;—lest, I say, any should be tempted thus to reason, I will refer you to the first chapter of the second epistle to the Thessalonians. Note the words, I pray you, very carefully, as I read them. You will not fail to observe how the reward of the righteous and the punishment of the wicked are, as to time, interwoven with each other, and made to follow, both of them, immediately on the coming of the Lord. These are the words; "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven

^f Matt. xiii. 30, 40—43.

^g See Lecture II. note n on p. 69.

with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day^h." It would almost

^h 2 Thess. i. 8—10. "Can any thing be more explicit than this? Are not the two events, of Christ's being 'revealed from heaven in flaming fire, taking vengeance on the ungodly,' and his coming to be 'glorified in his saints and admired in all them that believe,'—here represented as synchronous?—or rather, I should say, is it not *one event* that is spoken of, with its two great designs or accompaniments? Who would ever, by such a description, be led to fancy, that the time of his '*coming*' to be glorified in his saints, was to be earlier by a thousand years than the time of his being '*revealed*' to take vengeance on his enemies?—Now either this supposition must be made, or another, which appears, especially when the passage is compared with others, to be hardly less untenable,—namely, that the fearful description does not refer to the general and final destruction of the wicked, but only to some partial exercise of judicial vengeance, to attend the commencement of the Millennial reign." Wardlaw, Sermon XVII, p. 512. Dr. McNeile, after quoting Matt. xxiii. 33—38, thus applies it to the exposition of 2 Thess. i. 8—10. "In the Lord's language to Jerusalem, we perceive the great and terrible truth, that the climax of the judgment falls upon the last generation The climax of the judgment shall fall upon the last generation of the unconverted, the generation which shall be alive on the earth, when the Lord Jesus shall descend from heaven." Sermons on the Second Advent, London, 1835, p. 142, 143. But is this ingenious explanation

seem as if this passage had been written, by divine command, for the very purpose of anticipating by an infallible verdict the agitation of the question now before us. If it be asked, Shall sentence be executed upon the wicked at the same time that their reward is bestowed upon the righteous? The redoubled answer is,—“tribulation to them that trouble you, to you that are troubled rest;”—when? “when the Lord Jesus shall be revealed from heaven.” And again;—“they that know not God, and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction;”—when? “when he shall come to be glorified in his saints, and to be admired in all them that believe.”

Such then, according to Scripture, shall be the judgment to come. Suddenly shall the Judge appear in glorious majesty; quick and dead shall be gathered before him; trial shall begin and go on without interruption; until, sentence being pronounced, the wicked shall go into everlasting punishment, but the righteous into life eternal. Can we marvel, that as Paul reasoned of righteousness, temperance, and of judgment to come, Felix trembled before the prisoner at his bar¹?

It is now my duty in the Second place to shew, that the Pre-Millennial tenet of a first resurrection is admissible? Can we lawfully confine the “tribulation” to the troublers of one generation, without limiting the application of the “rest” in a corresponding proportion?

¹ Acts xxiv. 25.

rection and a personal reign utterly invalidates this the terror of the Lord.

I can very sincerely say, that I shrink from stating,—even with the hope of refuting it,—that doctrine of judgment to come, which is taught by such Pre-Millennarians as have honestly endeavoured to carry out their principles and to adjust their system in all its parts. I shrink from the mention of it;—partly because I may be the unwilling instrument of instilling error into minds predisposed, from various causes, to welcome any theory which takes from the burden of that overwhelming awe with which they have hitherto anticipated the coming of the Lord;—partly because I may, not less unwillingly, give pain to such single-minded and affectionate Christians as have till now,—most happily for themselves, though at the same time most inconsistently,—set before the ungodly all the real, all the Scriptural terrors of the dread assize, while they have at the same time expatiated with the righteous upon all the incompatible glories of the first resurrection and the personal reign. My duty however is plain;—I will strive to be as tender and as brief as possible in discharging it. And I will pray, that even if not one such guileless disciple be persuaded to retrace his steps; at least some candid and spiritual enquirer may be satisfied that I have good reason for warning him that this enchanted region is indeed a perilous land.

Let me begin by reminding you of three points upon which Pre-Millennarians in general are agreed. They hold, in the first place, that "the last day," "the day of judgment," is a period of time extending over more than one thousand years. They hold, in the second place, that the great assize is divided into two portions;—the former, the judgment of part of mankind in the morning dawn;—the latter, the judgment of the remainder in the evening shades of that great day of the Lord:—the two being disjoined from each other by the intervening mid-day reign of the Messiah. They hold, in the third place, that while the righteous enter upon their recompence at the beginning, the wicked do not receive their doom till the end of this protracted period of one thousand, and one, two, or even three hundred years more^k.

^k The Pre-Millennial doctrine, in its very most sober form, is thus stated by Mede: "Tubam septimam cum totâ *χολιτηριδι*, cæterisque eodem spectantibus oraculis, designare *Magnum* illum priscæ Ecclesiæ Judaicæ, Christoque et Apostolis ejus celebratum *Judicii diem*, *יום דינא רבא*, non breve aliquot (ut vulgò creditur) horarum spatium, sed (pro more Hebræorum, *Diem* pro tempore usurpantium) continuatum multorum annorum intervallum, duabusque Resurrectionibus, tanquam terminis circumscriptum: *Diem*, inquam, a particulari primum et quasi *matutino* Antichristi cæterorumque vivorum Ecclesiæ hostium *Judicio*, per gloriosam Domini nostri *ἐν πνυλ φλογος ἐπιφάνειαν*, inchoandum; tandemque post *Mille Annorum* regnum Novæ Jerusalem, sponsæ suæ sanctissimæ, in his terris indultum, novorumque adhuc suboriturorum, *die magno* advesperascente, Satanâque iterum soluto,

To the pleas advanced in favour of these opinions I shall have occasion to refer before I have done. Meanwhile the mere exhibition of them in contrast with the doctrine of Holy Writ is enough to elicit the enquiry, If these things be so, where is that terror of the Lord by which Christ's ambassadors are to persuade men? For which of all the Scriptural elements of fear recapitulated above does not this teaching effectually neutralize?

It was asserted, in the first place, that before the sudden, the midnight approach of the Lord, universal nature would recoil and shrink away and perish. The third chapter of the second epistle of Peter was alleged as proof that it should indeed be so. "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." . . . "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up¹."

hostium *παρωλεθρίαν*, Universali demum omnium mortuorum tum Resurrectione tum Judicio absolvendum. Quibus peractis, impii in Gehennam æternum cruciandi, sancti verò in Cælum cum Christo æternum victuri transferentur." Comment. Apocalyp. Pars ii. p. 661, 662. See for remarks upon the undue deference paid by Mede to Rabbinical Tradition in the matter of Judgment to come, Note W. in the Appendix.

¹ 2 Peter iii. 7, 10.

These awfully simple words would seem to warn the ungodly of their own perdition at the coming of the Lord, and of the concomitant destruction of that earth on which all their affections are centered. But no! On the Pre-Millennial hypothesis the saints have all, without one single exception, been caught up to meet the Lord in the air:—and yet men must be found for the double purpose of replenishing the earth during the thousand years, and supplying materials for the great Antichristian confederacy when those years shall have run their course^m. Moreover, the earth of the Millennium must in all its essential features be identical with the earth that now is, else shall the letter of prophecy in general, as it minutely describes the scenes of that abounding blessednessⁿ, remain, after all, unaccomplished; yea, and the promise itself to Abraham shall be, after all, unfulfilled, which said that he was to inherit that very land for ever, in which he was, of yore, but a pilgrim and a sojourner^o. What is to be done?

^m Rev. xx. 7, 8, 9.

ⁿ See Lecture VI.

^o Gen. xiii. 14, 15. Heb. xi. 8, 9. This is a difficulty from which the scheme even of a partial conflagration affords no escape. "Liquid fire.....shall then burst forth and engulf the vast territory of the Papal Babylon.....thence spreading even to Palestine, and every where, *as in the case of Sodom*, making the very elements to melt with fervent heat." Elliott, *Horæ Apocalypticæ*, vol. iv. p. 193. On this the late Mr. Faber remarks; "If Palestine is *itself* to be thus burned up and dissolved and engulfed along with the vast territory of the Papal Babylon or the Roman world; how, we may well ask, can the converted

Some are for postponing the predicted conflagration till the close of the thousand years^p:—others, acknowledging that that conflagration cannot be severed from the Lord's return, are disposed to treat it as an allegory^q:—others, confessing that

Jews be restored to it?" *Many Mansions*, London, 1851, p. 219, note.

^p Mede (*Exposition of 2 Peter iii*, Works, p. 763.) suggests this as a third alternative solution to those whom his previous interpretations may not satisfy. "I could answer," he says, "that the day of judgment is a thousand years, and this fire, though it be *ἐν ἐκείνῃ ἡμέρᾳ*, *in that day*, yet shall it not be in the beginning, but end thereof." The following remarks of the Duke of Manchester seem to be conclusive against this view of the passage. "'The Lord is not slack concerning his promise.....but the day of the Lord will come as a thief in the night;'¹ that is, notwithstanding the long suffering of God, that day will come unawares, and find the scoffers unprepared. Surely, then, the dissolution of the heavens cannot be deferred for a thousand years after the day has arrived; how would that bear upon its coming as a thief?" [Dr. Brown, p. 276, calls attention to the fact, that it is "the conflagration itself which is to take the world by surprise, bursting upon it with a rushing noise." *ῥοιζήδον*, just as the antediluvians "knew not until the flood came and destroyed them all."] Again; "To suppose that the destruction to which the apostle refers shall take place after the saints shall have been reigning with Christ for a thousand years, and yet that the consideration of it should be urged as their great incentive to holiness during this age, appears to be what St. Peter calls a 'wresting' rather than an interpreting of Scripture." *Finished Mystery*, p. 187. See Appendix, Note X.

^q Mede (*Exposition of 2 Peter iii*, Works, p. 762.) suggests, as his second alternative exposition, that the whole passage may be as figurative as many in the prophecies in which similar language is used. Such also would seem to be the conclusion at which Mr. Birks arrives in his *Outlines*, p. 258,

there is no metaphor here, and that the time is that of the Lord's second advent, are forward to assert, that "the heavens and the earth that are now," mean merely Palestine', or Italy, or "the prophetic earth," that is, the Old Roman Empire', or the other hemisphere of our globe':—others

259, though he does not "exclude the real presence of literal changes." Nor do these writers stand alone herein; for Lightfoot in his *Tractatus de Spiritu Prophetiæ*, §. v. 4, *Opera Posthuma*, p. 79; Sherlock, in his *First Discourse*, p. 17, and the late Professor Lee, in his *Second Dissertation*, sect. ii, p. 311, explained the passage figuratively of that dissolution of the Jewish polity which is predicted under similar imagery in Matt. xxiv. and, as some think, also in Rev. vi. 12—17. But surely both the law of homogeneity and the requirements of the apostolic argument forbid us to admit this principle either as applied by Mede to the future, or by Lightfoot and the others to the past. The flood of Noah was no figure: nor will a figurative deluge of fire answer those purposes of warning to the ungodly which the apostle would compass.

* "If we suppose that fire is to perform the work of purification, those passages which describe a blessedness peculiar to the holy land, would lead us to infer that the purifying process is to be limited to that locality." *Duke of Manchester, Finished Mystery*, p. 194.

• Thus Mr. Elliott;—"After careful consideration of the various prophetic descriptions of the consummation, I incline to think that the meaning of the term, when used in these prophecies of the earth's *primary* convulsions on Christ's second advent.....refers to the Roman world alone".....and herein perhaps to "Papal Christendom only:" *Horæ Apocalypticæ*, vol. iv. p. 192. note 4. Thus also the Rev. J. Cox, *Thoughts on the Coming and Kingdom of our Lord Jesus Christ*, London, 1839, p. 194.

† Thus Mede (*De Gogo et Magogo Conjectura*. Works, p. 714.) speaks of the "*Gentilium reliquiæ quas diluvium ignis sub resurrectionem primum non inundaverit*:" and explains them to be "*Gentes in, opposito nobis hemisphærio degentes*."

again, unable thus to limit the extent of the conflagration, would notwithstanding forbid us to understand the words "burned up" of destruction;—no! say they, these words point to a process of fiery purification,—divided in its action as some think^a,—by which the fertility of the crust of this our earth shall be increased an hundred fold^z.

Upon this and the preceding theory the late Mr. Faber thus remarks;—"If words have any meaning, St. Peter himself puts the matter out of all question. After enumerating the atmospheric heaven, the elements, the earth and the works which are therein, as destined to be burned up, he sums up the whole with an explicit announcement of the *Universality* of the catastrophe. 'Seeing then,' saith he, 'that *all* these things shall be dissolved: what manner of persons ought ye to be in all holy conversation!' Nor is even this the full amount of his explicitness. He places, in comparative or analogous juxtaposition, the *past* destruction of our world by a deluge of water, and its *future* destruction by a still more fearful deluge of fire. Hence we cannot consistently assert the limited particularity of the fiery deluge, without also asserting the limited particularity of the aqueous deluge. But, in holy writ, we are expressly assured, nay repeatedly assured, that the aqueous deluge was strictly universal. Therefore, by virtue of a plain parallelism in the apostle's statement, the fiery deluge must be strictly universal also." *Many Mansions*, p. 220, 221. Thus also Burnet, *Theory of the Earth*, vol. ii. p. 342—346.

^a Thus Mr. Elliott, *Horæ Apocalypticæ*, vol. iv, p. 208;—"A more partial *conflagration* might be supposed to mark the commencement of the Millennium, one more complete its close, each included, as if one, in St. Peter's prophecy, though separated in the Apocalypse, *as binary stars are resolved into two, only on nearer view*"!

^z Thus Mr. Brooks, *Elements*, p. 239, note 1,—"Unfruitful land is now often pared and burned to produce a soil: and the soil formed by triturated *lava* is excellent"!

Can this be right? No: beloved, we may not thus emasculate the word of God, we may not thus wrest a Scripture from its legitimate intention. It is by no means clear that we have any warrant for borrowing the idea of renovation from the history of Noah, and introducing it here at all';—much less have we authority for asserting that it is the leading thought of the passage*. The point

Similarly Mr. Elliott, *Horæ Apocalypticæ*, vol. iv, p. 195.—“It has been said, for example, of the great African Zahara, or Desert, that nothing more than fire of this (volcanic) kind is needed to turn it into fertility.”

† For v. 13.—“Nevertheless we according to his promise look for *new* heavens and a *new* earth.”—See Lecture VI.

* Mede, in his Exposition of 2 Peter iii, Works, p. 760, insists that the words *λυθήσονται*, “shall be dissolved,” and *καυούμενοι*, “being on fire,” are terms applicable to the refining of metals: he then proceeds to assert that, as so understood, they must fix the true meaning of *παρελεύσονται*, “shall pass away.” “They therefore,” he concludes, “all three of them signify one and the same thing.” Without further comment upon his argument, it is enough to observe, that he leaves the word *κατακαήσεται* altogether unnoticed: yet surely it is one of no small significance. “I cannot,” says Mr. Gipps in a long and valuable note, “find a single passage in the New Testament in which this verb is used in any other sense than that which both its composition, (*κατά*, intensitive, *entirely* or *thoroughly*, and *καίω*, to *burn*,) and its use in classical authors would denote, namely, that of *consuming* or *burning up*, either at once, or, as it were, by a continuing consumption . . . The following passages are, I believe all, in which it occurs in the New Testament: Matt. iii. 12: xiii. 30, 40: Luke iii. 17: Acts xix. 19: 1 Cor. iii. 15: Heb. xiii. 11: Rev. viii. 7. xvii. 16. xviii. 8.” First Resurrection, note V, p. 60.

of similarity between Noah's flood and the coming deluge of fire, for the sake of which the former is mentioned, is manifestly the total and inevitable destruction of the ungodly. And there is this aggravation of awe, that, whereas in Noah's time the inhabitants only of the globe were destroyed,—*ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο*,—in the day of the Lord the earth also, and the works that are therein, shall be burned up,—*γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται*^a.

But what of the ungodly themselves? It was announced, as a second element of terror, that all mankind should at the coming of the Lord, be forthwith summoned to the tribunal of his justice. And the twenty-fifth chapter of St. Matthew seemed to confirm the truth of our testimony. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats^b." But I will not prolong the quotation;—it is familiar to you all.

Surely this parable foretels an universal, a simultaneous arraignment of all mankind, both just and unjust, both quick and dead, at the judgment seat of Christ immediately that he appears. But

^a For the force of the word *κόσμος*, see 2 Peter ii. 5. For further remarks on the Pre-Millennarian treatment of 2 Peter iii, see Appendix, Note Y.

^b v. 31, 32.

no! the Pre-Millennial tenet of "the first resurrection" forbids this interpretation. If that tenet be sound, never can the whole family of man be marshalled at one and the same moment before the judgment seat of Christ. How then shall this, seemingly, catholic assize be explained? Some, wholly postponing it till the close of the Millenary dispensation, declare that it is the judgment of all those who in all centuries of the world have lived and died beyond the pale of the visible church^c. Others, convinced that it cannot be severed from the Lord's return, believe it to be the very opposite, the trial namely of all those who in all ages have lived and died within that pale^d. With most authors however the Christless dead are altogether excluded from the scene^e. Nor indeed are all the quick sup-

^c "The proper subjects [of this post-millenary judgment] are the remainder of such moral and responsible agents, that is, the rest of mankind in general, who were never members of the visible church, at any period of its existence, nor were ever subject to any such scheme of probation, as Jews or Christians, each in their proper order of time, have been." Greswell, on Matt. xxv. 31, et seq. *Parables*, vol. v, part i. p. 572.

^d This seems to be the opinion of Mr. Molyneux, *World to Come*, p. 56—60. He quotes Daniel xii. 2. in proof. Mr. Greswell though applying to them not the parable immediately before us, but the preceding one of the talents, expects a similar resurrection and a similar judgment, *Parables*, i. 265—272.

^e Not so however according to Mr. Begg, *Connected View*, p. 109—113. With Mr. Birks, (*Bloomsbury Lectures*, 1843, p. 228.) Mr. Elliott, (*Horæ Apocalypticæ*, vol. iv, p. 160.) and Mr. Greswell, (*Parables*, vol. i, p. 187, 188.) he adduces Daniel xii. 2, as proving the certainty of a Pre-Mil-

posed to be gathered before the throne of glory. For according to one writer, the parties assembled there are all that at the coming of the Lord are living within',—according to another, all that are living

lennial Resurrection. While however the second of these last-named writers endeavours so to interpret the passage as to exclude the wicked altogether from that resurrection, and the third understands it to predict the rising again of all who have ever lived within the pale of the visible church, whether righteous or ungodly, Mr. Begg takes it to declare that the glorification of the saints shall be accompanied by a revival of some "whose guilt has, in life, been awfully aggravated." He thinks that this idea is sanctioned by Isaiah xxvi. 19: xiv. 9: and that these will be the subjects of the visible and lasting vengeance described in Isaiah lxvi. 22—24. This opinion must however stand or fall with that first deduction from Daniel, xii. 2, which he shares with his three Pre-Millennarian brethren. Now that deduction depends entirely upon two assumptions:—first that the time of trouble and the deliverance named in v. 1. signify the expected Pre-Millennial tribulation and national conversion of the literal Israel: secondly, that there is no interval in point of time between the events predicted in v. 1, and v. 2, 3 respectively. But are either of these assumptions proven? May not some other trouble and some other people be signified? and, even if not, may not the chronological interval between v. 1, and v. 2 be great? Thus, for example, Calvin takes v. 1, to pourtray the generally afflicted condition of the Christian Church in the earlier stages of its history: and v. 2, 3, to direct its thoughts to that righteous retribution which shall certainly have place when its earthly pilgrimage is ended. Just so in 2 Thess. i. 6—10, were the primitive saints cheered under present sufferings by prospects which the lapse of time has proved to be at least eighteen centuries distant. For Augustine's comment on Daniel xii. 2, see note s, p. 193.

' "I conceive this to be *primarily* a judgment on the *living* in *Christendom*; the same as that mentioned in Joel iii. 11."

without^s the precincts of Christendom. Nor will it be uninstrucive to pursue the latter speculation into some of its more remarkable consequences. So long as the sheep and the goats represent all those who profess and call themselves Christians, the one will obviously correspond to real, the other to nominal disciples. But where shall any "righteous" ones be found worthy of the kingdom prepared from the foundation of the world, when sheep and goats alike are drawn from such countries only as at the second coming of the Lord shall still lie beyond the confines of his kingdom? Such, for instance, as "China, Japan," or Patagonia?

Elliott, *Horæ Apocalyptiæ*, vol. iv. p. 191. So also Begg, *Connected View*, p. 68—70.

* "When Christ has thus taken his seat in judgment, being surrounded by all the holy angels, and having associated to himself, as already shewn, the faithful amongst his own servants: then all the heathen—all persons who are neither Christians nor Jews—will be assembled before him:" Dallas, *Introduction to Prophetical Researches*, London, 1850, p. 106. Similarly, and at greater length, in his *Bloomsbury Lecture for 1843*, p. 305. Both Mr. Greswell and Mr. Dallas are agreed in explaining the parable of the talents, Matt. xxv. 14—30, of the judgment of professing Christians at the coming of the Lord. These being "disposed of," they argue that they cannot be designated in the following parable of the sheep and the goats. Surely they forget that, as in Luke xv, the salvation of the same sinner is set forth in three several aspects, so here is the judgment of quick and dead set forth in three several points of view; the parable of the talents indicating, *inter alia*, the individuality, the parable of the sheep and goats the universality, and the parable of the wise virgins and the foolish the finality of the same great assize.

Can we believe that by the sheep, "the righteous," as they are expressly called, such of these pagans are meant as have, unconsciously to themselves, shewn kindness either, as some say, to the Jews^h, or, as others affirm, to Missionariesⁱ and such like pilgrim servants of the Lord Jesus? Can we believe that the kingdom prepared from the foundation of the world is not in truth life eternal in its noblest, its Scriptural sense, but merely that Paradisaical state from which Adam their great forefather fell^k, and to which these

^h Thus Mr. Kelly, after describing the discomfiture of the nations gathered against Jerusalem to battle, proceeds to say, that "Hereupon, Messiah having taken to himself his great power, shall begin to order his kingdom; the treatment of the Jews his brethren in his recent exigency deciding the destiny of all the nations who survive. To this I conceive Matt. xxv. 31 et seq. refers, and not to a general judgment." *Prophetical Lectures*, p. 207.

ⁱ Thus Mr. Dallas, *Bloomsbury Lectures*, 1843, p. 308, 309;—"If these words were addressed to some inhabitant of China or Japan, amongst whose countrymen a missionary had gone in the last days, and met persecution, but this individual had felt constrained to succour him, to give him drink, food, and clothing.....it is intelligible and consistent, that, speaking to the astonished Gentile, and pointing to the glorified body of the very missionary whom he had succoured, and who would then be sitting on the Lord's throne beside him, that Lord might"... say.... "There you see that poor missionary; you can hardly recognize him now: then he was a stranger, ill treated by the heathen, but you ministered to him: 'Inasmuch as ye did it unto him, ye did it unto me.'" Similarly in his *Introduction*, p. 117.

^k Thus Mr. Dallas, *Bloomsbury Lectures*, 1843, p. 306, "Inherit the kingdom prepared for you from the foundation of the world'; that is, inherit the dominion intended for the

blind idolaters, righteous in spite of their entire ignorance of the justifying righteousness of Christ¹, shall be miraculously restored? But even if we reject these interpretations, yet must we, if still adhering to the Pre-Millennial hypothesis, at least believe, that in the parable before us the picture is drawn according to the rules of a prophetic perspective^m, (a principle, I may observe in passing, which requires some better proof than its ingenuity, and is, in truth, the principle of development under another garb,) and that the sheep

children of Adam when the earth was made, which none of his children have yet entered upon, but which you, in this last generation, have been chosen to possess—the sovereignty described in Gen. i. 26—28; Psalm viii. 6—8; Heb. ii. 5—9; Rev. xxi. 24.” Similarly in his Introduction, p. 110, 111.

¹ Thus, once more, Mr. Dallas, in his Introduction, p. 110, hazards the following perilous conjecture:—“We know, that in *the present dispensation* none can have the benefit of this righteousness, (the righteousness of Christ,) except those who, being drawn by the Holy Spirit, are justified through faith. . . . When the number of the glorified saints shall have been accomplished, it is another question altogether, how the all-sufficient righteousness of Christ may afterwards be applied to the heathen in *another dispensation*.” A cause must indeed be bad, the defence of which reduces even Mr. Dallas to such a doubly unscriptural expedient! Doubly unscriptural, I say, for it not only changes the method of justification, it alters also the very principle of judgment itself. Justification is, according to Scripture, by faith and by faith only. Judgment also is, Scripturally, retrospective, not prospective—it looks back upon years that are past: it has no regard to a newly commencing dispensation.

^m Birks, Elements of Sacred Prophecy, p. 186.

take their station at the right hand, and enter upon their reward, at least one thousand years before the goats are summoned to the bar to receive their doom^a.

Can we, my brethren, accept any of these interpretations? Do they not, one and all, abolish

^a Thus Joseph Mede, Epistle lxvi, Works, p. 1031:—"Concerning that in Matt. xxv. . . . nothing else is meant thereby but that our Saviour should distinguish the world of men in two orders; one of such as should receive the sentence of bliss and absolution, the other of such as should receive the sentence of condemnation. . . . Now I suppose the sentence of absolution shall continue all the time of the first resurrection, that is, all the thousand years long; that, that once ended and finished, (and not before,) he shall then proceed to pronounce the sentence of condemnation upon such as are to be condemned." Thus also Mr. Birks, Bloomsbury Lectures, 1843, p. 229;—"How then shall we reconcile these words of our Lord (in Matt. xxv.) with his own true saying, revealed to the beloved disciple (in Rev. xx. 5.)? By one simple maxim which runs through all the inspired predictions. That maxim may be styled the law of sacred perspective. It is in prophecy as it is in the natural landscape. Events, while remote, are grouped together on the far horizon, catch the gleam of the same distant sunlight, and are blended in one common vision of glory or judgment." See also Bickersteth, Practical Guide, note to p. 128. "This view," says Dr. Brown, Second Advent, p. 257, "is directly in the teeth of some of the most solemn features of the passage, which first gathers both parties before the throne in one mass, at the summons of 'the King;' next separates the sheep from the goats; and then, having judged and passed sentence upon each, finally disposes of both accordingly." Mr. Birks has since seen reason so far to yield to these considerations as to refer the parable *wholly* to the close of the Millennium; Outlines, p. 241. See Appendix, Note Z.

the terror of the Lord involved in the Scriptural expectation, that when he appears, every son and every daughter of Adam that has ever trod this earth, shall in a moment, in the twinkling of an eye, at the last trump, be inevitably summoned each to give account of himself to God ?

But this leads me to refer to the third element of fear connected with the future judgment. It was affirmed, and Scripture seemed to ratify our words, that in that great assize each separate case should undergo strictest judicial investigation. Here again does Pre-Millennarianism seriously detract from the awful severity of the inspired announcement. Do the sheep and the goats represent all who name the name of Christ ? then not one of those who are without that circle will be judged, every man according to his works, when the Lord appears°. And yet it is expressly declared in the second chapter of the epistle to the Romans, that “as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law ;”—and that in one and the self-same day, namely, “in the day when God shall judge the secrets of men by Jesus Christ[†].” Do the sheep and the goats signify all who are not Christians even in name ? Then may each ungodly sinner who says, Lord, Lord, and does not the will

° Nor indeed if converted afterwards will they be ever judged at all. For the only remaining judgment is that of the wicked.

† Romans ii. 12, 16.

of the Father which is in heaven, hear with the less alarm the voice of the archangel and the trump of God; for whatever else befall him, he will not then be summoned to answer for the things done in his body; yet a thousand years must pass before that fearful examination begins. Yes! and if, surviving the temporal judgments that attend the coming of the Lord, he be converted afterwards, then shall he never be the subject of forensic judgment at all.

I am well aware that the parable of the Talents is, by some, so interpreted, as, apparently, to remove this objection to the Pre-Millennarian scheme. Christians, both nominal and real, are, it is said, represented there as subjects of strictest judicial scrutiny when the Lord appears¹. This attempt however to preserve inviolate the individuality of judgment at the coming of Christ, involves its advocates in this other perplexity, that they must forego the suddenness and severity even of such wrath as, according to many of their brethren, shall attend his appearing.

For it must be noticed, that Pre-Millennarian writers in general protest that their system clothes the day of the Lord with vengeance unutterable for the disloyal subjects of our King. When he appears, the ungodly nations of Christendom shall, according to them, be found, not indeed as trembling criminals summoned by angelic messengers to the bar

¹ Dallas, Bloomsbury Lectures, 1843, p. 288—293.

of judgment, but as headstrong rebels marshalled in battle array by antichristian chieftains, to make war against the King of kings and his saintly hosts. And what shall follow? "The beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone." Not so however with their confederate armies. "The remnant were slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh'."

Surely even here the terror of the Lord is grievously invalidated. We learned from Scripture, that individual trial at the coming of the Lord would be immediately followed by the strict execution of the sentence of righteous judgment upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. For this was the fourth bitter ingredient of dread in the doctrine of the

' Rev. xix. 19—21. Isaiah lxvi. 15, 16. "In both descriptions (Rev. xix. 11—21: Ezekiel xxxviii. 19—23.) the same leading feature appears. The Son of God miraculously manifests his presence, to execute judgment upon a mighty confederacy of enemies in the land of Israel. In Ezekiel it is preceded and followed by the clearest assertions of the Lord's personal presence, and the same is true in the present vision." Birks, *Outlines*, p. 93: *Bloomsbury Lectures*, 1843, p. 200—203. "The Lord here comes in all his glory, and defeats his foes; then we find him raising his saints (xx. 5.) and beginning his kingdom. David in person is on the battle-field." Bonar, *Rev. Andrew, Redemption Drawing Nigh*, London, 1847, p. 309.

great assize, that then at once, without possibility of change, would commence either endless weal or endless woe. The first chapter of the second of Thessalonians seemed, as did the parable so recently before us, to place this truth beyond the reach of gainsaying. I will quote but part of it,—though, as you will remember, it has all the emphasis of a reduplicated statement,—“the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints*.”

Mark well the words;—“everlasting destruction,” *ὄλεθρον αἰώνιον*, “from the presence of the Lord, when he shall come.” And that without escape. “Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape†.” But no: the coming of the Lord cannot be the everlasting destruction of all them that know not God: the exigencies of the Pre-Millennial scheme forbid the thought. For the saints, whether of Jewish or Gentile extraction, have all

* 2 Thess. i. 7—10.

† 1 Thess. v. 2, 3.

been caught up to meet the Lord in the air. None therefore are left upon earth but the ungodly. Yet must a Jewish remnant be found there to "inherit the land for ever"; yes, and a Gentile remnant also to form the stock of the other Millennial nations of the world. For the glorified "neither marry, nor are given in marriage, but are as the angels of God in heaven".² Accordingly we are taught, that even though an accumulation of vengeance shall fall upon that generation³,—even though many, nay most, of the confederate hosts of the ungodly shall be slain by the sword of him "that treadeth the winepress of the fierceness and wrath of Almighty God," yet shall not a few survive that awful catastrophe; while in most cases the final doom even of those who fall in that fearful conflict is postponed for at least a thousand years⁴.

And here again an idea, foreign, as we may well affirm, to the mind of the Holy Ghost, has been professedly borrowed from the story of Noah's flood⁵, and imported into the pro-

² Isaiah lx. 21.

³ Matt. xxii. 30.

⁴ See Dr. McNeile's Sermon on 2 Thess. i. 6—10, quoted above, page 210, note h.

⁵ Rev. xix. 15. Birks, Outlines, p. 93, 94.

⁶ "No parallelism lies between *the preservation of the Noëtic family* in the one deluge, and *the imagined sparing of a remnant* in the other deluge. A parallelism, between the *preserved* in each deluge, no doubt *subsists*: but it is not *this* parallelism, which has, in truth, no existence. The *real* parallelism lies, between *the Noëtic family*, and *those saints*,

phency of the final conflagration. The same God, we are taught, who saved Noah in the ark from perishing by water, the same God who carried Shadrach, Meshach, and Abednego, unhurt through the midst of the burning fiery furnace, can and will rescue the Jewish family and the Gentile nations,—absolutely destitute though they be of all righteousness and all grace,—from the fervent heat of that boiling flood, in which the elements shall melt away, and the earth and the works that are therein shall be burned up^b. If, as

who, being alive at Christ's coming, will be caught up, far above the fearful conflagration which rages below, to meet the Lord in the air. Had God so pleased, he might equally have determined to preserve them in the midst of the fiery deluge, like the three children in the furnace, [as Homes, *Resurrection Revealed*, p. 306, thinks will be the case,] by changing, as far as *they* should be concerned, the nature of the element. But it has *not* so pleased him: for their preservation will be effected, by their being snatched away *from* the fire, and by their being caught up *into* the air. In this manner will *all* the then living saints of God be preserved: and, as the residue will be the irreclaimable wicked *alone*, the same parallelism will shew, that, as *all* the ungodly perished of old in the universal deluge of water, so *all* the ungodly at the final consummation will perish (so far as their natural lives are concerned) in the analogous universal deluge of fire." Faber, *Prophetical Dissertations*, London, 1845. vol. i. p. xv, xvi.

^b Thus Mr. Brooks, *Elements*, p. 237;—"Connected with the salvation of the righteous at the time of these judgments is another fact; viz. that there will apparently be an election saved likewise from out of the nations who are engaged in the war of Armageddon. Most of these will be Israelites; but there will be also Gentiles saved; and who though

some Pre-Millennarians rightly think, that deluge of fire be universal, then shall these be the parents

previously unaffected by the fear of God, will be among those 'inhabitants of the earth' who 'will learn righteousness.' Isaiah xxvi. 9." Similarly Mr. Bonar, Landmarks, p. 187;—"Even though the Church remained, could she not be as safe in the midst of the wasting fire as was Noah amid the swelling billows of the flood; or as the three Hebrew children in the fiery furnace? Israel also, or at least a remnant, is secured from harm. To this there are many allusions in Isaiah: e. g. ch. xxvi. 20: li. 16. i. e. 'I will secure thee, O Israel, from evil, while I am engaged in preparing the new heavens and earth, so that those calamities which are then to befall the earth, shall not come nigh thee'. As to the heathen remnant which shall survive that day, I do not find such express promises of preservation; yet as they are spoken of as 'the heathen that are left', so it is probable that some method of preservation will be afforded them." Thus again at p. 266. So also Mr. Molyneux, providing for the animals also who shall inhabit the new earth: World to Come, p. 71—76.

With regard to Isaiah li. 16, quoted by Mr. Bonar as above, and also by Mr. Molyneux, World to Come, p. 74; Mr. Begg, Connected View, p. 125; Mr. Birks, Four Prophetic Empires, p. 324, 325; Mr. Elliott, Horæ Apocalypticæ, vol. iv. p. 185; it is obvious that we may not lawfully permit the Pre-Millennarian interpretation of it to over-ride the truth, so plainly stated in Scripture's most literal portions; the truth namely of the universal destruction of the ungodly at the coming of the Lord; for, as Mr. Faber remarks, Prophetical Dissertations, vol. i. p. xvi, this "people of Zion" must, after all, be without exception ungodly, the saints having all been caught up to meet the Lord in the air; we may not, I say, permit this interpretation to prevail, until it be clearly established that there is none other possible. Now is this the case? Let Vitringa be heard:—" *Et ponam verba mea in ore tuo*'. Pertinet primo ad Christum; dein ad corpus ejus

of that new race of mankind which shall people the globe, and be converted to the Lord during the millennial and the everlasting ages to come. "The nations of them that are saved shall walk in the light of" the new Jerusalem. And if, as others believe, the combustion be but partial, then shall these saved ones carry the tidings of the defeat of the antichristian confederacy in the valley of Jeho-

mysticum; et in corpore ejus mystico imprimis ad Doctores et Pastores Ecclesiarum, divini verbi interpretes. Confer prophetam secum ipso, Cap. lix. 21. . . . ' *Et umbrā manus meæ protexi ts*'. Idem hic est respectus Christi et Ecclesiæ. Confer dicta ad Cap. xlix. 2. . . . Divina potentia et providentia, (utriusque enim symbolum est manus,) tutum præsidium ac latibulum præstat Ecclesiæ. . . . ' *Ad plantandum cælum, et fundandam terram; et dicendum Tsioni, populus meus tu es.*' h. e. ad perficiendum opus Œconomix Novæ. . . . Phrasis est figurata; idemque valet quod *creare cælos novos et terram novam*, cap. lxxv, 17: lxxvi, 22. . . . Ergo id dicere vult Deus hoc loco, se verba sua posuisse in ore ecclesiæ et doctorum ejus, eamque tempore violentarum persecutionum atque afflictionum ejus protegere, ut magnum illud opus Creationis novæ, sive formæ in mundum induci cœptæ cum tempore gratiæ, h. e. œconomiam novam, a Filio et Apostolis ejus fundari cœptam, perficeret, consummaret et constabiliret. . . . Et vero ipso hoc tempore vera Tsion, Ecclesia N. T. experta est vim hujus dicti, ' *Tu es populus meus*'. Interpretatio petenda est ex Paulo, Rom. ix. 25. qui luculenta loca Hoseæ cap. i. 10, 11, 22. nos docuit intelligere de Ecclesia electi seminis Judæorum, ditata honestataque ex luculenta accessione Gentium: quod hoc tempore factum." Similar to this are the expositions of the passage by Calvin and Alexander.

° Rev. xxi. 24. quoted by Begg, Connected View, p. 132.

shaphat^d, and of the personal advent and triumph of Messiah, to lands which have not, in spite of all the tremendous circumstances of his coming, even heard his name. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Such are the Scriptures alleged in favour of this singular hypothesis'.

^d Joel iii. 12.

• Isaiah lxvi. 19. quoted by Brooks, Abdiel's Essays, p. 108.

^f Thus Joseph Mede, Commentationes Minores in Apocalypsin, Works, p. 1119;—"τὰ ἔθνη τῶν σωζομένων sunt illi ex Gentilium reliquiis quos Diluvium ignis non inundaverit. Vide Isai. lxvi. 19. 'Et mittam ex iis qui salvati fuerint (יְהוּדִים וְגוֹיִם) ad gentes Tarshish et Pul—et annunciantur gloriam meam in Gentibus. Intelliguntur utrobique, ni fallor, qui cladem illam in Christi ἐπιφάνειᾳ futuram evaserint, quando venturus est ad hostes Ecclesiæ suæ perdendos." So also at p. 946, 992. Thus Mr. Molyneux, Israel's Future, p. 211—213;—"There are still nations remaining upon the earth, who were not engaged in that warfare, nor yet even included in Christendom at all, and who therefore were totally unaffected by the Lord's advent. This appears from Isaiah lxvi. 19.....First, 'They have not heard his fame.' This doubtless is the Gospel report.....Again, 'They have not seen his glory.' This we suppose, of course, refers to the advent. This is important in its bearing on another point—the extent to which the advent in its primary effect reaches;.....that extent is limited mainly to the precincts of Judea; or at the furthest to Christendom, or the nations where Christianity

But again I say, can this be right? You attenuate the mighty simplicity of the terror of the Lord. With you, for I speak to such as entertain these opinions, the day of the Lord is not the day either of the universal judgment, or of the final, the inevitable perdition of ungodly men. For there is to some at least,—and will not every man fondly hope that he shall be of that number?—there is, I say, to some at least a space for repentance, yea, and an almost necessary conversion, after that the Lord has come^a. And no terrors,

has been previously preached, and is previously known." In these speculations, Pre-Millennarians are inconsistent even with themselves. For Matt. xxiv is taken by them to be a continuous prophecy extending onwards to the second coming of the Lord. If so, where will the nations be who have not heard the Gospel report? "This Gospel of the kingdom," it is written in v. 14, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Be this however as it may, how startling the contrast between these phantasies and that unmistakeable word in 1 Thess. v. 2, 3. "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; *and they shall not escape*"—*τότε αἰφνίδιος αὐτοῖς ἐφίσταται θάνατος*.....*καὶ οὐ μὴ ἐκφύγῳσιν*.—nequaquam effugient, Beza. With regard to Isaiah lxvi, the reader will find himself well repaid by a reference to Alexander's Commentary. On Rev. xxi. 24: xxii. 2, see Lecture VI. note n, on page 255.

^a Thus Mr. Molyneux, *Israel's Future*, p. 225;—"The day of the Lord will come—that is true; but the family of man will not be summarily disposed of.....but gradually and at intervals." Is the enquiry made in what manner will they be "disposed of?" the answer, with regard to some at least, will be, that by "the coming of the Son of Man" they shall be

national and temporal, with which you may attempt to clothe the second advent, can compensate for the loss of those awful, those Scriptural realities of individual, of everlasting, of immediate vengeance of which you have divested it^h. So

converted to God: "The Missionaries to be sent to the different parts of the world are Gentiles, who shall have been present at, but have not perished in the great overthrow in Palestine; and who, brought by what they shall have witnessed to acknowledge the divine claims, and become reconciled to God, shall cheerfully obey his mandate, to publish his fame among the various nations of the earth." Upon a similar statement Mr. Birks, *Outlines*, p. 166—169, offers the following apologetic comment;—"All past analogy, as well as the direct revelations of prophecy, forbid us to look for absolute and unmingled judgment, without any further revelation of forbearance and grace.....Even while this great day lasts, the Lord remembers mercy in the midst of judgment.....We need not wonder, then, that some traits of unexpected forbearance, some tempering of wrath with mercy, should be found revealed even in the course of that judgment-day, when the perpetual triumph of good over evil, of love over hatred, of mercy over sin, is to be the glorious consummation of all the varied dealings of the Father of mercies with our fallen and long rebellious world." Arguments like this against the plain teaching of the most literal portions of the divine word, avail only to sanction a most dangerous line of theological speculation. Let the reader turn once more to 1 Thess. v. 2, 3. and judge whether the idea given above can be safely entertained even for a moment.

^h Most of our Pre-Millennarian brethren labour hard to repair this obvious defect in their system, by placing all the darkest passages of prophecy under contribution, and depicting one concentrated tempest of national and temporal judgment. Witness Mr. Begg, *Connected View*, p. 150—158:

completely does your teaching neutralize, in every stringent point, the terror of the Lord connected with judgment to come.

I might now advert to certain collateral topics of no trifling import. For instance, I might point out how by this system some have been encouraged dangerously to tamper with that fearful word *αἰώνιος*¹:—for fearful indeed it must be to the ungodly, so long as its true significance remains graven as with an iron pen and lead in the rock in those pregnant words of the fourth chapter of the second of Corinthians, *τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια*^k. Or

Mr. Molyneux, *Israel's Future*, p. 159, 160, 168—173, 181. It is obvious that, in spite of all their efforts, the terror of the Lord is, in their hands, seriously diminished. What however shall be said of the explanation given by Mr. Greswell of the words, "a furnace of fire, there shall be wailing and gnashing of teeth;" Matt. xiii. 42, 50.—"outer darkness, there shall be weeping and gnashing of teeth," Matt. xxv. 30.? "The condition," he says, "of those, who are represented as suffering for their personal misconduct in such instances as these, appears rather to be negatively good than positively evil: that is, if evil, yet more as arising from the absence of good, than from the presence of evil.....It seems, therefore, the situation of those, who are *ill off* at present, but may be *worse off* hereafter: who are miserable in the absence of present enjoyment, and more so with the prospect of future suffering"! *Parables*, i. p. 269, 270, 271.

¹ Thus "A clergyman of the established church," whose tract upon the subject of immortality I have open before me. Nor does his clergyman, whose name I have heard, stand alone.

^k v. 18.

again, I might shew how others have been led rashly to make the coming of the Lord and its attendant judgments a kind of purgatory for the purification of unfaithful believers¹. Or, once

¹ Thus Bishop Hall, rehearsing the Millennarian tenets of his day, enumerates among them the following: "Christ shall examine, blame, and shame the saints, who are alive at his coming, if they be found to have walked loosely. He will not kill them, nor change them in a moment; but shame them: therefore Peter exhorts us to be holy, that we be not blamed at his coming; 2 Peter iii. 11—14." Revelation Unrevealed; Works, London, 1808, vol. x. p. 98. Nor was the Bishop mistaken as to the views of his opponents, for see Homes, Resurrection Revealed, p. 306, 307. In our days, Mr. Kelly, Prophetical Lectures, p. 219, speaks of Christ's "saints," "*at least all who are ready*," being "caught up to meet him; and then standing before his judgment seat." Mr. Brooks, Elements, p. 233, 234, thus writes—"There is another point likewise intimated in the Scripture...and that is—the very critical situation of some at that time, who are in the main believers, but who, owing to want of watchfulness and to worldly conformity and to negligent walking, will likewise be overtaken by the whirlwind, and severely punished. St. Paul clearly alludes to something of this kind in 1 Cor. iii. 12—15.....This *fire of purgation* serves to prove and purify the people of God, and to destroy the hypocrite and unbeliever." How does this agree with Matt. xxiv. 42—51. xxv. 1—13.? With regard to the "fire" of 1 Cor. iii. 13. it is enough to refer to the context, and to 1 Peter i. 7: iv. 12: James i. 12. to be convinced that the Holy Ghost doth not speak of any yet future fire, but of those "temptations" by which, in the history of every local church, the minister's work is tried. Some of his converts stand the test, and then he receives a reward in the joy he has over them: see for an instance 1 Thess. iii. 6—10. Some of his converts, as seed sown on stony ground, or in the midst of thorns, "in time of temptation fall away." That in this case "he suffers

more, I might observe how certainly the Pre-Millennial scheme leaves all who shall be converted during the thousand years without any personal judgment at all. For the judgment of the righteous is past: the only judgment that remains is that of the ungodly^m. How can this conclusion stand with the twenty-seventh verse of the ninth of Hebrews,—a verse by the way whose very silence pronounces most emphatically upon the first resurrection and the personal reign—"it is appointed unto men once to die, but after this the judgment"ⁿ?

But I forbear:—my only object is to exhibit by way of example the very perilous consequences of adhering to a literal interpretation of the words, "This is the first resurrection." In a book full from beginning to end of symbolic imagery you cleave to the letter of a single verse: thereby you deprive of all their force as weapons of minis-
loss, even though himself be saved," what minister will question, who has ever like Paul travailed in birth with souls, and like Paul been compelled to stand in doubt of them? Gal. iv. 20.

^m Thus Mr. Birks, *Four Prophetic Empires*, p. 325;—"The last fire is seen to fall on the rebels who compass the beloved city. But the camp of the saints itself is preserved; the fire harms it not. The dead then, and the dead only, so far as that prophecy reveals, are summoned in judgment, but the faithful who are then living are passed by in silence." Similarly Mr. Molyneux, *Israel's Future*, p. 265;—"The judgment of the wicked, come when it may, will affect none of these parties (that is, the Millennial nations) generally."

ⁿ Heb. ix. 27.

terial warfare the many statements, which in Scripture's most unfigurative portions set forth the terrors of the great assize°.

Before I conclude, I must, as I intimated above, briefly advert to certain pleas frequently urged on behalf of the Pre-Millennial view. They are three in number, and have reference, the first to the period that judgment will occupy; the second to the character that judgment will assume; the third to the parties that judgment will affect.

And, first, for the period that judgment will occupy. It is affirmed, that when he says, in the third chapter of his second epistle, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years^p," St. Peter has given us the true measure of such terms as, "the day of the Lord^q," "the last day^r," "the day of judgment^s." Now it is obvious to reply, that the words alleged being but half the verse, we might, with equal propriety, maintain, that the remaining portion, "and a thousand years as one day," gives

° See Appendix, Note AA.

^p v. 8. "That the Millennium is indeed one great day of judgment, is a simple conclusion from the words of St. Peter. 'One day with the Lord is as a thousand years, and a thousand years as one day.'" Birks, Bloomsbury Lent Lectures, 1843, p. 227. So also Mede, *Placita Doctorum Hebræorum*, Works, p. 669, 670: on 2 Peter iii. Works, p. 755: Homes, *Resurrection Revealed*, p. 303: Elliott, *Horæ Apocalypticæ*, vol. iv. p. 206.

^q 1 Thess. v. 2. 2 Peter iii. 10.

^r John vi. 39: xi. 24.

^s Matt. xii. 36. 1 John iv. 17.

the right interpretation of the Millennium of the Apocalypse. It is equally obvious to reply, that even if Pre-Millennarians were right in affirming that this text proves that, in Scripture phraseology, a "day" means in certain cases "a thousand years,"—just as it undoubtedly means in some contexts a long period of time[†],—the question would still remain to be decided by other considerations, whether "the day of judgment" is or can be one of those cases. But the fact is, that any who think that St. Peter meant to fix the duration of the day of judgment, do altogether misapprehend the purpose for which the words in question were written. They were not written in order to supply the church, either directly or by implication, with information concerning the duration of judgment when it does come. They were written in order to supply the saints with a response whereby to silence those gainsayers, who tauntingly ask, as centuries roll on and all things remain as they were, "Where is the promise of his coming?" Now it is not the length of the day of the Lord when it does arrive, but the length of the time which has elapsed without its appearing, which gives occasion for the scoff of the unbeliever, and exercises the patience of the saints. The verse before us is framed accordingly. It says,

[†] Mede, Works, p. 1091, 1092. Brooks, Elements, p. 218. Abdiel's Essays, p. 99.

^{*} 2 Peter iii. 4.

“The period which appears so long in your eyes, is not so in the sight of the Lord. For one day is with him^{*} as a thousand years, and a thousand years as one day. All difference between a long and a short period, time and all its intervals, are as nothing in his mind and view, who is from everlasting to everlasting’. ‘For a thousand years in thy sight’, O Lord, ‘are but as yesterday when it is past, and as a watch in the night’.”

But then, secondly, a plea is drawn from the character which, it is alleged^{*}, judgment must assume. The word “judgment,” it is affirmed, as used in Scripture, includes in it other ideas than that of forensic investigation. Such, for example, say they, are those acts of righteous rule and government by which a king delivers and avenges his people, protects them from their foes, and promotes their felicity. Thus did the “judges”

^{*} παρὰ Κυρίου.

† “That is, though God defer his coming to this judgment a thousand years or more, we must not think this long; for in respect of him whose duration is eternal, and so who ever lives to make good his promises and threats, a thousand years are as one day. In like manner, Zosimus produces a prediction from the Sibyls, and then adds, Let none think that this prophecy was of some other thing, because it was fulfilled, *μετὰ χρόνους οὐκ ὀλίγους*, a long time after, *πᾶς γὰρ χρόνος τῷ Θεῷ βραχύς ἐστὶν καὶ ἐσομένης*, for all time is short to that God who ever is, and ever will be.” Whitby on 2 Peter iii. 8.

^{*} Psalm xc. 4.

^{*} Begg, Connected View, p. 126 note. Brooks, Elements, p. 207—215. Abdiel's Essays, p. 89—98.

for Israel of old, and thus must the Son of David yet do for Israel again, and, through Israel as the appointed channel of blessing, for all the nations of the earth. Now time, it is urged, must be allowed in "the day of judgment" for the exhibition, in their full perfection, of all these royal functions of this antitype of Gideon, of Samson, and of Jephtha.

In reply, it cannot be denied that the word judgment is used in such various senses as those enumerated above. Nor can it be questioned that, as so applied, it is in many passages of God's word predicated of the Lord Jesus. Thus, for example, it is written in the seventy-second Psalm, "He shall judge thy people with righteousness, and thy poor with judgment^b." And again; "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor^c." But, even if all these many significations of the word judgment could, if I may so speak, actively co-exist in the Lord Jesus at the same time, is it, we may well ask, necessary that they should? Surely Pre-Millennarians do not imagine, because a word is predicated of a given person in several senses, that therefore, whenever it occurs in connection with him, we must provide for the exhibition of those several senses, one and all, at the same time.

Moreover, with regard to this particular word

^b v. 2.

^c v. 4.

judgment, we have in a previous lecture^d discovered that Jesus is even now King in Zion,—now therefore, at this present moment, is he judging the people righteously, and governing the nations upon earth^e. And therefore it is not necessary to provide for the exercise of these offices of royal judgment at any future period. The eye of faith can behold Jesus even now seated in the throne judging right^f. “The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not^g.” Yet a little while, and every eye shall see him^h. Yet a little while, and the crowning act of judgment shall take place. Yet a little while, and

^d Lecture II.^e Ps. lxxvii. 4.

^f Ps. ix. 4. “Either this world is governed now by God, or not:—if not, he is not a God to it; or kings are more to it than God. If yea, it is by Christ that he governeth it. Are there any divine laws or not? If there be, they are Christ’s laws, and the execution is Christ’s execution of them. And sure the exercise of legislation, judgment, protection, rewards, and punishments, are the exercise of kingly government. You deny Christ if you deny him to be king: will you not obey him as king, till the trumpet sound, and he come to the final judgment? . . . And yet doth not Christ tread down his enemies? Hath he trod down in you no pride, no lust, no error, no injustice? Doth he not tread down greater enemies than Turkish swords or Papal inquisitions in every soul that he converteth, when we fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places?” Baxter, *Glorious Kingdom*, p. 15, 18.

^g Zeph. iii. 5.^h Rev. i. 7.

in virtue of the strictly judicial office to which the Father hath appointed him, shall he "judge the quick and the dead at his appearing and his kingdom¹."

¹ 2 Tim. iv. 1. I may here remark, that 1 Cor. vi. 1—4 has been frequently adduced to prove that the saints shall, 1st, in subordination to Christ, judge, that is govern, the world during the Millennium; and, 2dly, be at last spectators and assessors at the final condemnation of wicked men and evil angels. The requirements of the context, referring as it unquestionably does to "a literal judging;" and the equally certain use of the future tense in v. 3, and therefore of necessary consequence, also in v. 2, render, it is supposed, any other interpretation impossible. Greswell, *Parables*, vol. i. p. 217—220. Brooks, *Abdiel's Essays*, p. 93—95. That neither of these considerations need constrain us to accept the Pre-Millennarian exposition of the passage, may be seen from the following extract from Dr. Gill's Commentary. I quote him with the more satisfaction, because his strong Millennarian bias renders him at least an impartial witness upon the point. On v. 2, after referring to and rejecting among other opinions the idea of assessorship, he thus proceeds; "The apostle's meaning is, that in a little time the saints, men under a profession of Christianity at least, should be governors in the world, and bear the offices of civil magistracy in it; which came to pass in a few centuries after the writing of this, and has been more or less the case ever since Upon which the apostle strongly argues, *and if the world shall be judged by you*; if such men as you shall bear sway in it, fill up all civil offices in it, even the highest; shall sit upon the benches of judges, and on the thrones of kings; *are ye unworthy to judge the smallest matters?* is it too high a post, and can you be thought to be unqualified for, and unfit to have such trivial things, of little or no moment and importance, things relating to the common affairs of life, brought before you, and be tried and judged by you?" Thus again on v. 3, after animadverting upon various explanations, and among

But we are met by a third plea, drawn from Scripture. It has regard to the parties whom judgment will affect. It is, we are reminded, written,—and that not in the figurative language of the Apocalypse, but with all the literal precision of an epistle,—that “the dead in Christ shall rise first^k.” Have we not here, it is asked, a divided resurrection^l?

The most conclusive reply will be, to read the whole passage in which these words occur. You will find it in the first epistle to the Thessalonians, at the fourth chapter. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto them that given above, he says, “this is to be understood . . . of the judgment of evil angels, and of their ejection out of the Gentile world, out of their oracles, idols, and idol-temples, to which Christ refers, John xii. 31; and calls the judgment of this world, and the casting out of the prince of it by the ministry of his apostles; and which was now already begun, and ere long would be fully accomplished.” To the same effect, see Lightfoot on the passage in his *Horræ Hebraicæ*, Works, vol. ii, p. 893, 894. and Faber, *Many Mansions*, note on p. 253, 254.

^k 1 Thess. iv. 16.

^l Mede, *De Resurrectione Primâ et Millennio Apocalyptico*, Works, p. 711. Brooks, *Abdiel's Essays*, p. 79, 80. Birks. *Bloomsbury Lent Lectures*, 1843, p. 219, 220.

the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord^m."

Here let me ask, whether it is not plain that the dead in Christ are said to rise first,—not in respect of the rest of them that sleep in the dust of the earth, but in respect of the saints who are alive and remain till the coming of the Lord. Those living saints shall not prevent, shall not meet the Lord sooner than, those which are fallen asleep. No : before any can be caught up to meet him in the air, the departed saints must first arise in bodies fashioned like unto the glorious body of their great Redeemer. Then, saith the apostle, we which are alive and remain being changed, and the whole church of God being thus individually perfect, and corporately complete, "we shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord."

"But the wicked are not even mentioned here," some would rejoin. Yes, they are ! Let us resume the broken thread of the apostolic argument ;—

^m v. 13—17.

that argument does not terminate with the fourth chapter: it is carried on to the end of the eleventh verse of the fifth chapter^a. I will however read but part of it. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." And what, in the plain, common sense meaning of these words, do we learn from this portion of the apostolic discourse? Surely we learn, that the self-same day which shall witness the sudden rapture of all the saints, shall also witness the sudden, the inevitable destruction of all the ungodly. And thus does this memorable passage, when viewed in the integrity of its argument, so far from corroborating the Pre-Millennial dogma of the first Resurrection, rather instruct us, that the reward of the righteous and the doom of the ungodly, and, as other portions of the divine word abundantly warrant us in concluding, their respective resurrections also, shall immediately and simultaneously follow upon the sudden, the mid-night coming of the Lord.

I will detain you no longer. I have endeavoured, with all the brevity that was consistent with the

^a Thus Mr. Birks, very properly, recites 1 Thess. iv. 14—v. 5. as one continuous passage; *Outlines*, p. 40, 41.

transcendent importance of the subject, to set before you that Scriptural doctrine of Eternal Judgment which alone,—even were there no other cogent argument,—would compel me to seek for some other than the literal interpretation of the first Resurrection. From the days of “Enoch the seventh from Adam,” have all the inspired heralds and ambassadors of Christ made proclamation, saying, “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” If I would follow in their steps, I must not teach either a divided Resurrection, or its necessary consequence, a divided Judgment.

“And now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

• Jude 14, 15.

• Jude 24, 25.

LECTURE VI.

THE RECOMPENSE OF REWARD TO BE CONFERRED UPON
THE SAINTS AT THE SECOND COMING OF THEIR LORD.

1 PETER i. 3—5.

BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHICH ACCORDING TO HIS ABUNDANT MERCY HATH BEGOTTEN US AGAIN UNTO A LIVELY HOPE BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD, TO AN INHERITANCE INCORRUPTIBLE, AND UNDEFILED, AND THAT FADETH NOT AWAY, RESERVED IN HEAVEN FOR YOU, WHO ARE KEPT BY THE POWER OF GOD THROUGH FAITH UNTO SALVATION.

THERE is in the Vatican palace at Rome a long gallery, the walls of which are lined with ancient monumental inscriptions. Read them carefully, and you discover a remarkable difference between the right hand range of tablets and the left. The one tell only of despair—the other breathe only of hope. Heathenism has peopled the right hand wall—Christianity has occupied the left.

And truly to the heathen all beyond the grave was one dreary blank. There every thing definite, every thing personal, every thing he knew,

every thing that for himself or for others he feared and loved, came to an end. Nor was there aught to fill the aching void: the truths of revelation were unknown: his own speculations were unsatisfying. No marvel if he said, "Let us eat and drink; for to morrow we die^a."

How different the case of the Christian! He also "cometh up, and is cut down, like a flower;" he also "fleeth as it were a shadow, and never continueth in one stay." Moreover, sacrifices are required of him, of which the heathen never heard. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple^b." Truly, if "in this life only" he had "hope in Christ," he would be "of all men most miserable^c." But is there nothing beyond? Yes! there is a more than compensating eternity. And this "the Holy Ghost the Comforter" teaches him to anticipate with a personal, an eager, a patient, a joyful expectation^d. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and

^a 1 Cor. xv. 32.

^b Luke xiv. 26.

^c 1 Cor. xv. 19.

^d For a full exhibition of the true nature of Scriptural hope, the reader is referred to the last of the Author's four Sermons before the University, in a volume styled, "The Way of Peace."

not to me only, but unto all them also that love his appearing*."

It is to the contemplation of this "recompense of reward"† that I would lead your thoughts to day. Thither also would our Pre-Millennarian brethren attend our steps. But we have reason to pause before we accept them as our guides. They have divested the day of doom of its chiefest alarms‡, perchance they may also deprive eternity itself of its most purifying consolations.

And such is really the case. They are honestly desirous of kindling in the church a practical, an invigorating, a sanctifying appetency for good things to come. But they mistake the means for compassing that end. Descending from the regions of faith to the domains of sight, they depress things heavenly to the level of things terrestrial. As an immediate result, the range of apparent influence is extended; for sensuous imaginings find a response in the affections of many a natural man. But the ultimate issue is the substitution of a restless excitement for a sober expectancy,—of a sickly sentimentalism for a thriving spirituality. Nor will you think it could well be otherwise, if I succeed in shewing you to day how very far the Pre-Millennial account of good things to come falls short of the lofty standard of Scriptural promise.

With this object in view I propose, in the first

• 2 Tim. iv. 7, 8.

† Heb. xi. 26.

‡ Lecture V.

place, to give what seems to me to be Scripture's own account of that inheritance, which shall be the saints' reward^h at the coming of their Lord;—in the second place, to exhibit by way of contrast a portraiture of the inheritance which our Pre-Millennarian brethren are compelled by the exigencies of their system to substitute for it.

And First for Scripture's own account of the saints' inheritance.

The only continuous passage of holy writ which (as is almost universally admitted) treats exclusively of the glory yet to be revealed, abounds in highly metaphorical language. I refer to the twenty-first and twenty-second chapters of the Revelation of St. John. Nor is it difficult to discern the reason why their announcements should be clad in the garb of imagery. At "the resurrection of the justⁱ,"

^h The reader is requested to keep this distinctly before his mind, that our enquiry is into the nature of the *reward* which the saints shall receive at the coming of the Lord. We have already learnt in Lecture IV, that at that eventful hour their persons shall be glorified and their numbers accomplished. But Scripture goes beyond this: it proposes to them a "*reward*," (μοῖρος, Matt. v. 12: Luke vi. 23, 35.),—a "*recompense of reward*" (μοθαρδορία, Heb. x. 35: xi. 26.),—a "*recompense*" (ἀνταπόδομα, Luke xiv. 12.),—an "*inheritance*" (κληρονομία, Acts xx. 32: Eph. i. 14.),—a "*kingdom*" (βασιλεία, James ii. 5.),—in short, a "*compensation*" (ἀνταπόδοσις, Col. iii. 24.) for present loyal service, even though of the most humble character. It is into the Scriptural account of this reward that it is our present purpose to enquire.

ⁱ Luke xiv. 14.

the whole man shall be transcendently ennobled. So vast shall the change be, that we cannot now comprehend it: "It doth not yet appear what we shall be^k." Now as it is with the saints, so shall it be with their inheritance. That also shall be excellent in a degree, to the apprehension of which our present capacities cannot attain. Hence it is that the Holy Spirit has, in condescension to our infirmity, borrowed from the present state of things all its most varied, all its most costly imagery. Nay more, he has gone back to the primæval bliss of Paradise, and has drawn from thence the symbols of future and far greater glories. Witness the new Jerusalem with its walls of jasper,—its foundations of precious stones,—its gates of pearl,—its street of pure gold, as it were transparent glass^l. Witness the pure river of water of life, clear as crystal;—the tree of life, with its twelve manner of fruits; and its leaves for the healing of the nations^m.

Yet beautiful as these chapters are, and richly as we shall find them to illustrate the satisfying felicity of the eternal state, we may not venture to draw from them any exact dogmatical conclusionsⁿ;

^k 1 John iii. 2. ^l Rev. xxi. 10—21. ^m Rev. xxii. 1, 2.

ⁿ Rev. xxi. xxii. Brightman (*Revelation of the Apocalypse*, Amsterdam, 1611, p. 673,) understands these chapters of the present militant state of the Church on earth. Whitby (*True Millennium*, chapter ii. §. 3, p. 11—13.) and Vitringa (*Anacrisis Apocalypsios*, p. 884, 894,) explain them of their *spiritual* Millennium. Mr. Elliott (*Horæ Apocalypticæ*, vol. iv.

much less may we venture to complete, or to modify the description by details drawn from

p. 202,) and Mr. Jenour (*Rationale Apocalypticum*, London, 1852, vol. ii. p. 357,) include in them both the Millennium and the Eternal State. So also does Daubuz. To all these theories, verses 1, 4, 8, and 27, of ch. xxi. present insuperable objections; for both in the present and in the Millennial states there exist *sea, sorrow, sin, death, and the curse*. Taking with Birks (*Four Empires*, p. 306,) and Hengstenberg (on the Revelation, Fairbairn's Translation, London, 1852, vol. ii, p. 316,) ch. xxi. 1—8 to be a prelude to, or summary of, the more expanded vision beginning with ch. xxi. 9, and ending with ch. xxii. 5, I am led to believe, that that vision is rightly thus interpreted by Augustine: (*De C. D. lib. xx. cap. xvi.*)—"Finito autem judicio, quo prænuntiavit judicandos malos, restat ut etiam de bonis dicat. Jam enim explicavit quod breviter a Domino dictum est, *Ibunt isti in supplicium æternum*: sequitur, ut explicet quod etiam ibi connectitur, *Iusti autem in vitam æternam. Et vidi*, inquit, *cælum novum et terram novam.*" Similarly Durham on the passage. Thus understood, these chapters inculcate, by literal and figurative language alike, lessons which cannot be mistaken: the satisfying presence of Christ with his people, their heavenly, unalloyed, and never-ending blessedness,—all are pictured here. We must however beware of pressing details too far. "In offering," says Mr. Jenour, (*Rationale*, vol. ii. p. 359,) "a few remarks upon this sublime picture, I shall not attempt the explanation of particulars. It is to the grand effect of the representation as a whole we must look, rather than to the minutiae of its details. That we have here an emblematical description of the glorified Church, and not of a literal city, is so obvious, that it is amazing how such an idea as the latter could ever have entered into the mind of man." Yet, even where a literal city is not expected, how much stress has been laid upon details! Thus, for example, Brightman for one purpose, (p. 678,) Greswell, (*Parables*, i. p. 258,) and Birks for another, (p. 308,) conclude from ch. xxi. 2, 10, that the locality of the

passages of the divine word which, while they are not less figurative in their style, by no means so

blessedness herein described must be sought for on this terrestrial globe. Surely the descent from heaven signifies nothing more than that the New Jerusalem appeared upon the scene of prophetic vision as an heaven-born community. "De cœlo descendere ista civitas dicitur, quoniam cœlestis est gratia, qua Deus eam fecit . . . Et de cœlo quidem ab initio sui descendit, ex quo per hujus sæculi tempus, gratia Dei desuper veniente per lavacrum regenerationis in Spiritu Sancto misso de cœlo subinde cives ejus accrescunt." Augustine, (C. D. lib. xx. cap. xvii.) "Hence they are guilty of folly," says Hengstenberg, (vol. ii, p. 319,) "who expect on the old earth a triumphant and glorious Church." Another example of the impropriety of building upon details is presented in the case of ch. xxi. 24: xxii. 2. From these verses Mr. Bickersteth, (Bloomsbury Lectures, 1843, p. 414;) Mr. Elliott, (Horæ Apocalypticæ, vol. iv. p. 203, 204,) and others, argue for "the supposition of men existing on earth, and in the earthly state, such as needed healing, contemporarily with the higher and heavenly glory of the New Jerusalem." Mr. Birks, (Four Empires, p. 309, 310: Outlines, p. 376, 377;) dwells upon the same verses with still greater minuteness. Ch. xxi. 24, is, in fact, the great Pre-Millennial scriptural argument for a Millennial and eternal salvation external to the Church of the elect. Let however Hengstenberg be heard: he first limits the application of the word *ἔθνη* to the Gentile Christianized nations. That he is right in doing so, I am inclined to doubt. But in the words that follow, I entirely concur. "No room," he says, "for conversion can be found on the further side of ch. xx. 15; for every one who had not been found written in the book of life has already been cast into the lake of fire. But the designation *ἔθνη* was the more natural, as at the time when John saw the Apocalypse, they still actually were heathen. The situation of the several parties here is altogether of an absolute kind. All are either in the New Jerusalem, or in the lake of fire, (ver. 8.) There

certainly speak of good things yet to come,—until we have first consulted the literal portions of the sacred volume, and possessed ourselves of safe criteria, by which to test the soundness of our deductions.

And such criteria are near at hand. Let me proceed, without further delay, to place them before you.

Notice then, as a first characteristic of the saints' inheritance, that its main blessedness shall consist in this, that Christ himself shall there be visibly and personally present among them.

This was the hope he held out to his disciples before his ministry closed. "If any man serve me, let him follow me; and where I am, there shall also my servant be°." The promise was renewed,—and that, you will observe, with special reference to his second advent,—when, having finished the work which his Father had given him to do, he was about to depart. "In my Father's

is no third position.—The kings of the earth bring their glory into the New Jerusalem. *The bringing belongs only to the symbolical style of the delineation.* He sees them as it were coming in procession; as also in ch. xxii, 14, mention is made of the entrance of all true citizens into the gate of the city. *The expression is merely an embodiment of the thought, that the kings with their glory shall participate in it. This implies that they had formerly brought their glory into the kingdom of grace.*" Vol. ii. p. 350, 351. On the connection between Rev. xix. 7—10, and xxi. 2, &c. see Lecture VII, and the notes appended to it.

° John xii. 26.

house," he said, "are many mansions": if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also¹." Yea, and in that last prayer before his passion, the one crowning petition of all was this; "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me²."

For a second characteristic of the saints' inheritance, notice that its locality shall be heaven itself. It is, according to my text, "reserved in heaven" for them. In like manner do we read that the "hope" of the church is "laid up" for her "in heaven"³—that it is unto a "heavenly kingdom" that her true and loyal sons are "preserved"—that "great" is their "reward in heaven"⁴.

If enquiry be made, what is heaven? and where is it? Scripture would seem to reply, that heaven is an abode distinct from the earth that now is,—an abode in which the incarnate Word is at this moment dwelling in the immediate presence of God the Father. Heaven is, I said, a place distinct from this earth. Surely Scripture confirms

¹ "*Fixed permanent residences.* . . . Such is the strict import of the original Greek word *μοῖαι*, very correctly expressed by our Latin derivative *mansions*." Faber, *Many Mansions*, p. 403.

² John xiv. 2, 3.

³ John xvii. 24.

⁴ Col. i. 5.

⁵ 2 Tim. iv. 18.

⁶ Matt. v. 12: Luke vi. 23.

my testimony ;—hearken to the words of St. Peter, for he speaks of the Lord Jesus as of him “whom the heaven must receive until the times of the restitution of all things^{*}.” I also affirmed, that in that glorious habitation Jesus now dwelleth in the more immediate presence of his Father. Let Scripture be heard again ;—“Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us’.”

It is to this heaven,—the very heaven in which he himself now dwelleth in glory in the presence of God,—that the Lord purposes to take his people when he comes again the second time. This is, in my judgment, very plain from the words of that gracious promise which has been already quoted ; “I go to prepare a place for you ;”—that is, I go to open the way to,—I go to take vicarious possession of,—the many mansions in my Father’s house, as the forerunner, the *πρόδρομος*[†] of my

^{*} Acts iii. 21.

[†] Heb. ix. 24.

^{*} Heb. vi. 20. “He is a *forerunner*, *ἑπὶ ἡμῶν*, ‘for us ;’ that is, for all believers, for the whole church in all times, ages, and places. And this he is three ways. i. By way of *declaration*. ii. By way of *preparation*, (α) with respect to our present gracious entrance into the holiest by faith and prayer ; (β) as unto our future entrance into glory. Under this capacity as a forerunner, it belongs unto him to prepare mansions for us in his Father’s house, John xiv. 2, 3. He prepares mansions for us, and he prepares us for those mansions, suiting grace and glory unto each other. Heaven, indeed, is ready for us, whenever we are meet and ready for

people,—“and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also^a.”

I know well that it is alleged that we shall need, in our future condition, something more material for our abode than heaven can supply. Now I do not see why heaven itself, though distinct from the earth that now is, need necessarily be immaterial. But, waiving this question altogether, it is surely enough to know that three glorified bodies are there already in bliss and felicity,—the glorified body of Enoch,—the glorified body of Elijah^c;—and the glorified body of the man Christ Jesus^d.

heaven. iii. By way of *possession*. He had now . . . purchased for us, and in our name, an everlasting inheritance, Acts xxvi. 18. This he went, for them, and in their name, to take possession of, and to reserve it in heaven for them, 1 Peter i. 4. Hereon, being by adoption made heirs of God, they become to be co-heirs with Christ, Rom. viii. 17. and are at last admitted into the same glory with him.” Owen on Heb. vi. 20.

^a John xiv. 2, 3. Let the reader only refer to the following verses consecutively, John xiv. 1, 2, 3, 12, 16, 28: xv. 26: xvi. 10: xvii. 4, 5, 11, 13: and then let him determine whether the petition of Jesus in ch. xvii. 24, can imply any thing short of this, namely, that his people may be for ever with him where he now is in the immediate presence of the Father? And if in the immediate presence of the Father, where is there place for that Millennial state of glory, which is, as some teach, to follow his coming?

^b Gen. v. 24.

^c 2 Kings ii. 1.

^d To say nothing of the many bodies of the saints which slept, and arose after his resurrection. Matt. xxvii. 52.

But then we are reminded of the words of St. Peter, "Nevertheless, we, according to his promise, look for new heavens and a new earth^c," and we are assured that the heavenly habitation of the glorified church shall be the very planet on which we are now living, restored to more than its primitive excellence by the fiery flood of the last conflagration.

Here again I must avow myself unconvinced by the arguments alleged. For surely the words heaven and earth do not require a more exact correspondency to things present for their accomplishment, than do the words "house" and "building" in that well-known passage in the second of Corinthians, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens^f." A house in the one case, the heavens and the earth in the other, are words with which we are familiar, and which we can understand; they are, accordingly, employed by the Holy Ghost to represent to our mind things yet to come, which shall bear to our glorified natures a similar ratio to that which "houses," "heaven" and "earth," bear to our mortal natures now. And to this view of the matter agrees that word "new,"—"new" heavens and a "new" earth,—for those things are, in Scripture, oftentimes called

^c 2 Peter iii. 13.

^f Ch. v. 1.

“new^a,” which are different in kind and superior in value, though not always subsequent in origin, to those things which, in reference to them, are called “old.” Thus we read of the “new” “wine of the kingdom^b,”—the “new and living

^a “*Kaubs*...4. præstans, eximius, perfectus, excellens. Matt. xxvi. 29. Mark xiv. 25. Heb. viii. 8. John xiii. 34. Apoc. v. 9: ii. 17.” Schleusner. “A thing,” says Ainsworth on Psalm xxxiii. 8, “is said to be *new*, which is also *fresh*, renewed upon new occasions, and so *permanent*; as Job saith, *my glorie was new with me*. So love is both an *old* and a *new* commandment, 1 John ii. 7, 8.”

^b Matt. xxvi. 29. Compare Mark xiv. 25: Luke xxii. 18, 30. From these passages some Pre-Millennarians (e. g. Begg, Connected View, p. 123, 124: Brooks, Abdiel's Essays, p. 137.) draw the conclusion, that Christ will “indeed have a table to eat and to drink upon, in his [Millennary] kingdom.....at which he shall again drink of the fruit of the vine.....along with the disciples.” Greswell, Parables, vol. i, p. 211, 212. But why in the *Millennial* kingdom? and why *literally* eat and drink? There is a kingdom of grace now in existence: there is an eternal kingdom of glory yet to come. If, as Scott seems to say, it be the former kingdom that is meant, are not the apostles as those “that eat at the king's table,” that is, are admitted to offices of honour and trust? and does not the Lord give to all his true disciples such manifestations of his presence in the ordinances of his house as are “better than wine?” See Song of Solomon i. 2: iv. 10: Isaiah xxv. 6: Zech. ix. 17: Rev. iii. 20. But the Lord may rather be supposed to refer to the latter kingdom. In this case the sense of Matt. xxvi. 29, is well given by Calvin, “*Dominus suis discipulis promittit, quum hactenus mortalis homo cum illis in terris vixerit, posthac beatæ et immortalis vitæ secum fore socios.*” “In this state,” says Dr. Gill, “Christ will drink *new* wine; not literally but spiritually understood; and which designs the joys and glories of heaven, the best wine

wayⁱ,"—the "new commandment^k,"—the "new covenant^l."

Nor am I the more inclined to recede from the position which I have assumed, when I reflect upon the highly significant words by which the conflagration itself and its effects are described. If some of them might lawfully remind us of the refining of metals, others seem to forbid the thought, and to compel us to speak only of the burning up as of "stubble fully dry^m." "The day of the Lord," it is written, "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and

which is reserved to the last: which is sometimes signified by a feast, of which wine is a principal part; by sitting down as at a table in the kingdom of heaven, with Abraham, Isaac, and Jacob, Matt. viii. 11, and expressed by *wine*, because of its refreshing and exhilarating nature, in God's presence is *fulness of joy*; and by *new wine*, because these joys are the most excellent, because they are always new and never change, they are *pleasures for evermore*: to *drink* hereof denotes the full enjoyment of them, which Christ, as Man and Mediator, and his people with him, shall be possessed of.....Christ and his true disciples shall be together; and drink this new wine together.....which society therein will yield a mutual pleasure to each other, as the words here suggest. The Jews often express the joys of the world to come by such-like figurative phrases."

ⁱ Heb. x. 20.

^k John xiii. 34.

^l Heb. viii. 8. So also "the new man," Eph. ii. 15: iv. 24; "all things new," 2 Cor. v. 17; "a new song," Rev. v. 9: xiv. 3.

^m Nahum i. 10. Matt. iii. 12.

the works that are therein shall be burned up :”
 γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται^a.

But if any should still feel themselves constrained to believe, that the very globe, which was once the scene of Messiah's personal humiliation, shall, after being reduced to primitive chaos, be created anew, and then become, throughout all eternity, the scene of his personal exaltation^o, I

^a 2 Peter iii. 10. See note z on p. 219, Lecture V.

^o This idea is much cherished by Pre-Millennarians,—e. g. Begg, *Connected View*, p. 143 : Molyneux, *Israel's Future*, p. 149, 227 : Jenour, *Rationale Apocalypticum*, vol. ii, p. 351. It will however, I think, appear in the course of this lecture, that the Millennial state, full as it is of manifold imperfections, will scarcely answer the end proposed. Nothing will answer it excepting such an *entire* renovation as that which Mr. Faber expected, (*Many Mansions*, p. 208—212.) and for which we stipulate as for the *minimum* which we can accept. But, after all, have we Scriptural authority for the idea itself? Perhaps the words of Job, ch. xix. 25—27, will occur to some, as proving a personal and glorious manifestation of the Saviour on earth. I may however observe, that this is in consequence of a misapprehension of the term “the latter day :”—that term really signifies “the Gospel day.” Hence it follows, that Job is speaking of the incarnation of Christ as well as of the resurrection of his own body : he links the two together as cause and effect, though severed by many centuries of time. The whole passage may be paraphrased thus : *I know that my Redeemer liveth* ; i. e. I know that he liveth now who hath engaged himself in covenant to become my kinsman, and to act the redeemer's part. *And that he shall stand at the latter day upon the earth* ; i. e. I know that in the fulness of time he will perform his engagements, assuming my nature, Heb. ii. 14, and ransoming my person, Gal. iv. 4, 5. *And though &c. yet in my flesh shall I see God ; whom I shall*

will, even though they seem to me to speak without warrant of Holy Scripture, no longer contend the point with them. For thus much they concede, and thus much only it is necessary for my present argument to assert, namely, that the local habitation of the resurrection saints shall be totally and entirely distinct from the earth that now is^p.

And this leads me to point out as a third characteristic of the future state of the blessed, that it shall not admit of any the very slightest admixture of evil. For the inheritance reserved for them is

see for myself, &c. i. e. I know that, in consequence, I shall rise from the grave, and shall as an accepted child of his grace see the incarnate God, and rejoice before him for ever, Ps. xvii. 15. Thus doth the patriarch's faith speed onwards for fifteen centuries, and pausing for a moment at the first advent of Christ, again resume its flight and soar upwards to his second and more glorious appearing.

^p "By the convulsions of the last day, materialism may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour." Chalmers, Sermons at St. John's, Glasgow, 1828, Sermon vii, p. 197, 198.

“incorruptible, and undefiled,”—*ἄφθαρτον, καὶ ἀμίαντον*.

We have already remarked, that no corruption, no defilement, can cleave to its possessors. They shall be “like unto the angels”—*ἰσάγγελοι*. Listen to the words of Jesus. “The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection¹.” Nay, more than this: they are like unto the Lord of angels himself! Listen to the words of Paul; “As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold,” he proceeds, “I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed².” Yes,—“changed,”—changed by the Lord Jesus Christ, “ὅς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ³.”

¹ Luke xx. 34—36.

² 1 Cor. xv. 50, 51, 52.

³ Phil. iii. 21. So also 1 John iii. 2. Mark well the

But this is not all; the inheritance itself shall, according to Scripture, have a dignity proportioned to that of its possessors. It also shall be incorruptible and undefiled. How plain this from that same fifteenth chapter of the first of Corinthians! There it is written, at the twenty-sixth verse; "The last enemy that shall be destroyed is death." And when shall this be? When the departed saints are raised,—when the living saints are changed,—when the Lord comes. Thus is it written at the fifty-fourth verse;—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

What enemy of Christ and his Church can be left undestroyed when death, the last enemy, is

words, "in a *moment*, in the *twinkling of an eye*;" "like unto his *glorious* body;" "we shall be like him, for we shall see him *as he is*,"—ὁψόμεθα αὐτὸν καθὼς ἔστι. How then can Mr. Greswell even for a moment entertain the idea, "that although the bodies of the saints, at the first resurrection and during the Millennium, may differ in many respects from those in which they passed their term of probation here; yet they will not all at once assume their most perfect and glorious form; nor until the end of the period of the Millenary œconomy, and with the transition of the things of earth into those of heaven"? Yet he *does* entertain it, and adds, "This notion is *not inconsistent with the implicit testimony of Scripture*; and we have seen that it was entertained by Tertullian. It is in unison too with the general analogy of the Millenary dispensation." *Parables*, vol. i, p. 440.

swallowed up in victory? Can the world of the ungodly be permitted to survive? Can Satan himself remain? Surely not. For if either of these mighty foes could ever again lift up the head, then should the last enemy not have been destroyed! But we are not left to inferences upon the point. Let the parable of the tares and wheat be recalled to mind. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: Then shall the righteous shine forth as the sun in the kingdom of their Father." Mark well the words, "They shall gather out of his kingdom all things that offend,"—not "the wicked one" only, but all his "children" also. Well then is that day named in the Scriptures, "the day of redemption";—for, then, disenthralled, wholly and for ever, from the flesh, the world, and the devil, shall the saints realize to the utmost the meaning of that word, "rest,"—"rest with us, when the Lord Jesus shall be revealed from heaven";—rest in those new heavens and that new earth "wherein dwelleth righteousness," and righteousness only.

I would have you notice, in the fourth place,

† Matt. xiii. 40—43.

‡ Eph. iv. 30.

§ 2 Thess. i. 7.

¶ 2 Peter iii. 13.

that Scripture represents this state of blessedness as continuing for ever. The "inheritance" reserved for the saints is an inheritance that "fadeth not away." "Eternal," and its equivalents are the only adjectives employed to mark the duration of the saints' reward. Thus, "treasure in the heavens" is a treasure "that faileth not";—the "habitations" into which the just shall be received are "everlasting";—their "kingdom" is "everlasting";—their "house not made with hands" is "eternal";—their "inheritance" is "eternal";—their "life" is "eternal";—their "glory" is "eternal." To be short:—are things seen contrasted with things not seen? are the sufferings of this present time compared with the glory which shall be revealed? in this pre-eminently stands the contrast, that the first are "but for a moment,"—the second are "eternal,"—*τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια*^ε.

I have now set before you, simply and briefly, and as much as possible in the very words of inspiration itself, the account which Scripture gives,—in its plain, literal, and dogmatic portions,—of "the reward of the inheritance"^h which awaits all true and loyal servants of Jesus Christ. The

^a Luke xii. 33.

^c Luke xvi. 9.

^b 2 Peter i. 10.

^e 2 Cor. v. 1.

^d Heb. ix. 15.

^e Matt. xxv. 46. 1 Tim. vi. 12. Titus i. 2. iii. 7.

^f 2 Tim. ii. 10. 1 Peter v. 10.

^g 2 Cor. iv. 17, 18.

^h Col. iii. 24.

“salvation ready to be revealed in the last timeⁱ” consists in a full and final emancipation of all the redeemed,—in body, soul, and spirit,—from death and hades, from the flesh, the world, and the devil,—in the immediate, the eternal, the satisfying presence of Jesus. Can it be of any thing short of this that the Holy Ghost hath spoken in the seventh chapter of the Revelation? “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes^k.” Upon this however I do not insist.

ⁱ 1 Peter i. 5.

^k Rev. vii. 14—17. In connection with this passage, it may be as well to advert to the Pre-Millennarian argument based upon the constant connection between *suffering* and *reward* observable in Scripture. That argument may be stated thus:—“The reward, the *great* reward, the *great recompense* of reward of the New Testament, is always set before us as that which is *exclusively* granted to those that suffer with Christ; witness, among other passages, Rom. viii. 17: 2 Tim. ii. 12. Now the Millennial saints will *not* suffer with Christ: their reward therefore must be of an inferior character: nay more, they

And,—mark it well, for it is a matter of great moment in the present controversy,—all this is themselves must be regarded as saints of an inferior order. Who then can Scripturally object to the doctrine of gradations of saving union with Christ?—the first grade, the (*now*) suffering Church of the elect reigning with Christ; the other grades, the Millennial non-sufferers being reigned over? See Birks, *Outlines*, p. 142, 143. In answer to this, two questions immediately suggest themselves:—i. To what gradation will *Pre-Millennial infants* belong? what will be their reward?—what will be the reward, what the grade of those who are, to adopt a popular form of speech, “*called at the eleventh hour*?”—ii. Do Millennarians, as opposed to Pre-Millennarians, grant that there will be no suffering for Christ’s sake during the thousand years? By no means. See Brown on the Second Advent, Part II. chapter vi. p. 366—373. As to the Scriptural connection between suffering and reward, let it be remembered, that the reward is, in no case, one of debt. The most “noble” martyr will owe his reward to grace every whit as much as the “little one” who only drew a few short breaths, and then winged its way at once to the presence of our Father which is in heaven. Why then are suffering and reward apparently inseparable on the pages of Scripture? For two reasons; i. because all to whom practical exhortations can be addressed, that is, all who have the work of God still before them, must suffer persecution, 2 Tim. iii. 12. ii. because so suffering they need encouragement. The remarks of Owen on Heb. xi. 26, are valuable. “As in such a season [of trial], we do stand in need of that view and consideration of the future reward, which we may lay in the balance against all our present sufferings; so it becomes the greatness, goodness, and righteousness of God, that those who suffer from the world for him, and according to his will, should have that proposed and assured unto them for their encouragement, which is incomparably greater in goodness and blessedness, than that they can suffer from the world is, in evil, loss, and trouble. And therefore frequently, where believers are encouraged with an expectation

represented in Scripture as immediately commencing when the Lord appears. No hint,—not even the very slightest,—do the literal portions of the sacred volume afford of the existence of any state intermediate between the second coming of Christ and the saints' eternal reward. On the contrary you will find, that every word of exhortation, every word of comfort, binds the two together by a bond which cannot be broken. "Be sober," saith St. Peter, "and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ¹." "The elders which are among you," saith the same apostle, "I exhort, who am also an elder, and . . . a partaker of the glory that shall be revealed. Feed the flock of God which is among you, . . . and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away^m." Nor doth the apostle leave any room to question the perfect identity between that crown of glory and that grace on the one hand, and the inheritance incorruptible, and undefiled, and that fadeth not away, on the other; for it is in immediate connexion with the latter that he assures the suffering saints that "the trial of their faith, being much more

of this reward, they are so also with being reminded of that recompense of reward in vengeance and punishment, which shall befall their wicked persecutors; both of them being, on many accounts, alike suited unto their encouragement; see Phil. i. 28: 2 Thess. i. 4—10."

¹ 1 Peter i. 13.

^m 1 Peter v. 1—4.

precious than of gold that perisheth, though it be tried with fire, shall be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, they love; in whom, though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory^a."

Equally plain is the language of St. Paul. Need I again bring before you those memorable words in the first chapter of the second of Thessalonians, upon which I had occasion to remark at such length in my preceding discourse^o? Need I remind you of that equally memorable passage in the second chapter of the Romans, to which also I was then constrained to advert^p? How fully, how clearly doth the apostle in each of these places open out to us the meaning of his Master's words:—"The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works^q."

But why say more? For indeed, as the characteristics of the future inheritance one by one passed under review, you cannot fail to have noticed how intimately, how inseparably the full fruition of those matchless blessings is associated with the second advent of the Redeemer. It is when that Redeemer comes as a thief in the night that the old heavens and the old earth, passing away with a great noise, shall give place to those

^a 1 Peter i. 7, 8.

^o p. 209—211.

^p p. 206, 207.

^q Matt. xvi. 27.

new heavens and new earth, wherein dwelleth righteousness'. It is when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, that the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord". Finally, it is in that self-same moment, at the sound of that self-same trump of God, at that self-same coming of the Lord, that death, the last, the very last, of all our foes shall be swallowed up in victory[†].

And now, brethren, permit me to pause for a moment, and to ask, "What attraction has this prospect for you?" Of Abraham, Isaac, and Jacob, it is written, that they desired a better country, that is, an heavenly;—*κρείττονος ὁρέγονται, τοῦτέστιν ἐπουρανίου*^α. Of Moses it is testified, that he chose "rather to suffer affliction with

^α 2 Peter iii. 10—13. See also Rev. xx. 11: xxi. 1 et seq. St. John unquestionably connects his "new heavens and new earth," and his "holy city, new Jerusalem," with the coming of the Lord, symbolized by the appearing of the "great white throne and him that sat on it;" and thus doth he in this respect also, (as well as in all others, as I shall presently shew,) confirm the testimony of holy Scripture's literal portions concerning both the nature and the time of the saints' reward.

^β 1 Thess. iv. 16, 17. See Lecture V. p. 247—249.

[†] 1 Cor. xv. 52, 26.

^α Heb. xi. 16.

the people of God, than to enjoy the pleasures of sin for a season : esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompense of the reward*.” And to us the command is given, “ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also†.” Are we obedient to this command ? Are we mindful of that other word which says, “ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” ? Happy they,—and only they,—who, while they thankfully receive from their bountiful God such gifts in mind, body, or estate, as he is pleased to entrust them with, are yet able with the Psalmist of old to say,—as in the presence of Him “ to whom all hearts be open, all desires known, and from whom no secrets are hid,”—“ Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee.” For to such,—when their flesh and their heart faileth,—and how soon flesh and heart may fail with me or with you, we cannot

* Heb. xi. 25, 26.

† Matt. vi. 19, 20, 21.

* Col. iii. 1, 2.

* Ps. lxxiii. 25.

tell,—shall God be “the strength of their heart, and their portion for ever^b.”

But it is time that I proceed, Secondly, to exhibit by way of contrast the hope that the literal interpreters of the first resurrection are compelled, by the exigencies of their system, to substitute for that which has just been brought before you.

But we may not begin with contrast. For, in the first place, it must be freely granted, that with Pre-Millennarians also the crowning joy of the blissful state which follows the coming of the Lord, is this; that whenever he does come, they shall be with him. And herein both they and we alike have the sanction of the disciple whom Jesus loved. Hear him as he speaks of “the holy city, new Jerusalem;” “I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” And, once more; “They shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light^d.”

Thus far then are we fully agreed;—but not so, when we proceed to enquire into the circumstances that shall attend upon that happy presence of Christ with his people.

^b v. 26.

^c Rev. xxi. 22, 23.

^d Rev. xxii. 4, 5.

Do we ask, in the second place, where it is that the tabernacle of God shall be with men? Scripture, in plainest terms, seemed to answer, that it is in heaven itself that they shall see him "face to face," and know him "even as also they are known^e." It seemed at the very least to declare, that whatever fabric it may please God subsequently to construct out of the elemental atoms of this our globe, the earth that now is shall first by an universal conflagration be reduced to a state in which it shall be once more "without form and void^f." Nor did the apocalyptic seer himself pronounce a contrary decision. Listen to the language of his sublimest prediction; "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea^g."

But with Pre-Millennarians this may not be. According to them, earth, the very earth that now is, shall, at least in the first instance, be the dwelling-place of the risen saints and their glorified Lord;—earth truly made lovelier far,—yet earth still with the same natural features of mountain, river, land, and sea,—the same peculiarities of sky,—the same variations of season,—the same territorial outlines,—the same distinctions of race among its inhabitants. For there shall be "the former sea and the hinder sea,"—there also shall be "summer and winter^h,"—there also shall be

^e 1 Cor. xiii. 12.

^f Gen. i. 2.

^g Rev. xxi. 1.

^h Zech. xiv. 8. How does this agree with Rev. xxi. 1.

"all the families of the nations" coming up to Jerusalem to worship,—there also shall be "the family of Egypt which have no rain¹."

This opinion, which is, in fact, an integral part of the doctrine of the personal reign, is supported by certain independent arguments, which I shall discuss on the present occasion, not so much, in every case, because of their intrinsic weight, as because of the insight they will give you into the thoroughly earthly character of the Pre-Millennial expectation.

"And there was no more sea"? It is a significant fact, that Mr. Begg here inserts the word "*symbolical*," "there was no more (symbolical) sea." Connected View, p. 131. Surely this is hardly consistent in such a literalist.

¹ Zech. xiv. 16—19. "Great and important as these changes [attendant upon the Pre-Millennial advent] will be, the identity of the earth will remain the same, and its localities be still distinguishable. Jerusalem, it is repeatedly promised, shall occupy her former site, being 'builded upon her own heap;' and in the following prediction of new heavens, viz. Is. lxv. 17—19, and a new earth, Israel is called to rejoice in that city during the Millennium." Begg, Connected View, p. 125, 126. "Earth and sea," says Dr. Brown, in summing up the statements of his Pre-Millennarian opponents upon the point, "are precisely where they were, and what they were. Not a place disappears: not a feature of any thing is changed. Not to speak of Assyria and Egypt, Elam and Shinar, Pathros and Cush, Hamath and the islands of the sea,—the borders of Palestine are given with the minutest geographical and topographical distinction, as if nothing had happened to disturb them.....Nay, what may be called the meteorological features of every country, remain precisely as before." Second Advent, p. 274.

A promise made to Abraham in the thirteenth^j, and repeated in the seventeenth^k, twenty-sixth^l, and twenty-eighth^m chapters of Genesis, is adduced as involving the necessity of his Millennial, if not his eternal, sojourn in the land of Palestine. The promise is this;—"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." "Now," it is argued, "Abraham has never yet possessed the land of Canaan. He must therefore rise again, and, after his resurrection, enter upon his stipulated inheritance along with Isaac and Jacob, 'the heirs with him of the same promise':" for it was, in each case, distinctly said, 'to thee' will I give this land, 'and to thy seed':"

In reply, I might well content myself with referring you to the eleventh chapter of the epistle to the Hebrews. There we are unequivocally told, that these very patriarchs looked not for any such earthly possession as is thus assigned to them. "They confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly, that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might

^j v. 15.^k v. 8.^l v. 3.^m v. 13.ⁿ Heb. xi. 9.

° Mede, book iv, epistle xliii, Works, p. 981—983. Brooks, Elements, p. 19—22: Abdiel's Essays, p. 49—51. Elliott, Horæ Apocalypticæ, vol. iv. p. 151—154.

have had opportunity to have returned. But now they desire a better country, that is, an heavenly^p."

But, in truth, the very passage itself is little able to bear the superstructure that has been raised upon it. "To thee," it is written, "and [†]to thy seed." "What words," it is asked, "can be more explicit than these?" But then, why may not the "Vau," which our translators have rendered "and," be rendered here, as it is rendered elsewhere^q, "even:" "I will give unto thee, even to thy seed after thee, the land wherein thou art a stranger"? And this interpretation is sanctioned by the very wording of the original promise itself. "The original promise," I say; for oft-times as these words have been cited, they are not, after all, those of the earliest grant to Abraham. That grant was made when first he entered upon his

^p v. 13—16. "The apostle here clearly ascribeth unto the holy patriarchs a faith of immortality and glory after this life, and that in heaven above with God himself, who prepared it for them." Owen. "The apostle plainly tells us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for an heavenly country." Whitby, True Millennium, chapter iv. p. 28.

^q "Gen. xiii. 15. Tibi dabo eam *id est* semini tuo in sæculum." Noldius, Article 1, No. 27, p. 290. "*Vau* Hebræorum et inde *et* in Scriptura conjunctio est non tantum *copulativa*, sed et *disjunctiva*, *rationalis*, *causalis*, *ordinativa*, *explanativa*, prout sensus ratio exigit: id quod semel monuisse sufficiat." Mede, Comment. Apocalyp. Pars II. ad Cap. xiii. v. 13, Works, p. 630. Similarly Brooks, Elements, p. 37: Abdiel's Essays, p. 66, 67.

pilgrimage in Canaan; and this was its wording, "Unto thy seed will I give this land".

It might however, very plausibly, be answered, that the true meaning of the earlier grant is unfolded by the later and more explicit promise. Specious as this reply at first sight appears, it is, in my judgment, satisfactorily refuted by a well-known passage in the fifteenth of Genesis. For there the very question before us is, if I may so speak, discussed and determined in the sense for which I contend.

In the chapter to which I refer is recorded that memorable triumph of grace over all natural obstacles, which the Apostle adduces in the fourth of Romans as the pattern of saving faith*. And then the Lord renews his promise, saying, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it". Abraham asks in reply, "Lord God, whereby shall I know that I shall inherit it?" Mark well the rejoinder. There is no mention of a Millennial sojourn upon earth. It might well have been predicted then,—for there is an express reference to the patriarch's death†. But no! The covenant was to be fulfilled to Abraham in his seed; and accordingly the fortunes of that seed, their descent into Egypt, their deliverance thence, their entrance upon the promised land, are all made known in

* Gen. xii. 7.

† v. 18—25.

‡ v. 7.

§ v. 8.

* v. 15.

a vision'. That vision past, the grant is renewed in terms most exact. "Unto thy seed," God saith, "have I given this land, from the river of Egypt unto the great river, the river Euphrates".

And in terms most exact was the promise in due time fulfilled. For mark the limits of Solomon's kingdom. "He reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt". Thus literally were the words of God to Abraham accomplished^b. Nor is this my assertion only; for listen to Nehemiah, as he confesses the sins of his people

^y v. 13, 14, 16.

^z v. 18. The subsequent statements of Holy Scripture are in perfect harmony with this interpretation. The promise to Abraham is mentioned again and again from Exodus to Judges. In no case is there any the least hint given that its terms require any thing more than the bestowal of the land upon his seed. See, for instance, the words of God to Moses at the beginning of the wilderness journey, Exodus xxxiii, 1. See again God's words to the same Moses, as he surveys the land of promise from Mount Pisgah, Deut. xxxiv. 4. After the book of Judges, references to the promise in question occur more rarely. Such however as are found seem to declare that it has now been fulfilled. See Joshua v. 6: Jer. xi. 5: xxxii. 22.

^a 2 Chron. ix. 26.

^b "This promise was accomplished in David's dayes, 2 Sam. viii. 3, &c: and in Solomon's, 2 Chron. ix. 26." Ainsworth on Gen. xv. 18. Similarly Scott, on the same verse,—“In the days of David and Solomon the Israelites ruled over the whole extent of country here described: and it was the effect of their sins, that they neither got possession of it sooner, nor kept it longer.”

Israel; "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, . . . to give it, I say, to his seed, and hast performed thy words, for thou art righteous^c."

But then it is alleged, that, granting that the promise had respect to Abraham's seed and to that only, it cannot be affirmed that it has been adequately fulfilled even to them. For observe once more the very letter of the grant; "To thee will I give it, and to thy seed, for an everlasting possession^d." "The children of Abraham have," we are told, "possessed the land 'but a little while': they have barely enjoyed the firstfruits

^c Neh. ix. 7, 8. If the question be asked, what is meant, in Rom. iv. 13, by "the promise" to Abraham "that he should be *heir of the world*!"—the answer may be given in the words of Owen, on Heb. x. 5—10, "Abraham's being heir of the world, is no more but his being the father of many nations: nor was there ever any other promise which the apostle should refer unto, of his being heir of the world, but only that of his being the father of many nations, not of the Jews only, but of the Gentiles also; as the apostle explains it, Rom. xv. 8—12. Respect also may be had unto the promised seed proceeding from him who was to be the heir of all things." See also Preliminary Exercitation VI. and Vitringa on Isaiah xlix. 8. Leovardiæ, 1720, tom. ii. p. 578.

^d Gen. xvii. 8.

• Isaiah lxiii. 18.

of the promise^f. The fulness of its accomplishment is reserved for the Millennium, and the subsequent ages of eternity^g." Nor is this the only conclusion drawn from the words "everlasting," "for ever." They are believed to require that reconstruction of the Jewish theocracy, with all its rites, ceremonies, and privileges, to which I had occasion to refer in the third Lecture of this course^h. So entirely does Pre-Millennarianism reduce the saints' inheritance to the level of earth's most shadowy dispensationⁱ.

In reply, it is enough to remind you, that universal expressions, like that upon which this reasoning is built, are always to be taken as extending no further than those limits which the proportion of the faith assigns. This is especially the case with the words "everlasting," "for ever^k,"

^f Brooks, Abdiel's Essays, p. 54. Bickersteth, Restoration of the Jews, p. 3. Molyneux, Israel's Future, p. 192, 193.

^g Bickersteth, Bloomsbury Lectures, 1843, p. 419. Birks, Bloomsbury Lectures, 1850, p. 316—324.

^h p. 95—103.

ⁱ See, for an ample proof of the justice of this remark, Begg's Connected View, chapters 2—13.

^k "Taking a principle of Scripture language, I state, that the phrase 'for ever' is known to express a relative eternity, an unbroken perpetuity for a given time, holding on through a period or system of things, to which a reference is understood to be made." Davison on Prophecy, on 2 Sam. vii. 16, p. 204, 205. Similarly Noldius on Gen. xiii. 15:—"Id est, (non in *eternum*; sed) in *tempus longum*. Sic עולם...Ex. xxi. 6. Deut. xv. 17. Joshua xxiv. 2. 1 Sam. i. 22. Isaiah lviii. 12. Jer. xxv. 9. coll. v. 11...Et עולם, *dies seculi*, invenies

and the like. Now the proportion of the faith determines, that as the promise in question may possibly not stretch beyond the days of the destruction of Jerusalem, so it certainly cannot extend beyond the second coming of the Lord.

But we are called upon to observe the further light thrown upon the matter by promises which are found among the records of the Gospel dispensation;—promises which, it is asserted, imperatively require that the glorified church should,

de sacrificiis, Mal. iii. 4: de Hierosolyma, Amos ix. 11. de populo Judaico, Mich. vii. 14. quæ tamen ab æterno, aut in æternum, non fuerunt." Annot. 1204. p. 875. See also Lee, Dissertation ii. section ii. p. 257, 258. Brooks, Elements, p. 142. For further instances of the *limited* sense of the word עוֹלָם, see the following texts, 1 Sam. xxvii. 12: 1 Chron. xxviii. 4: Is. xxxii. 14. comp. v. 15: Jonah ii. 6. Parkhurst, in his Hebrew and English Lexicon, London, 1823, p. 506, says, עוֹלָם or עוֹלָם are used both as nouns and particles, "for *time hidden*, or *concealed from man*, as well indefinite, Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10. and eternal, Gen. iii. 22. Ps. ix. 8. as finite, Ex. xix. 9: and xxi. 6. 1 Sam. i. 22. comp. v. 28. 1 Sam. xxvii. 12. Is. xxxii. 14. as well past, Gen. vi. 4. Deut. xxxii. 7. Josh. xxiv. 2. Ps. xli. 14. and cxliii. 3. Prov. viii. 23. as future. It seems to be much more frequently used for an *indefinite*, than for *infinite, time*. Sometimes it appears particularly to denote the continuance of the *Jewish dispensation*, or age, Gen. xvii. 13. Ex. xii. 14, 24. and xxvii. 21. and al. freq. and sometimes *the period of time to the Jubilee*, which was an eminent type of the completion of the Jewish and typical dispensation by the coming and death of Christ, (see Lev. xxv. 9.) and of the final consummation of the great עוֹלָם, or of the end of the world, Ex. xxi. 6. Deut. xv. 17." The *idea* of the word then, is *time hidden or concealed as to its limit, either at the beginning or end, or both*.

at least for a time, sojourn upon this earth after her resurrection.

The Lord, we are told, has pledged himself to compensate his people in kind for the losses which they now sustain for his name's sake. Thus, in the nineteenth chapter of St. Matthew, we read, "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life¹." This passage, it is alleged, is partly a special application, partly an amplification, of that gracious word in the Sermon on the mount, "Blessed are the meek: for they shall inherit the earth^m." Neither the oneⁿ, nor the other^o, it is asserted, is yet accomplished;

¹ v. 27—29.

^m Matt. v. 5.

ⁿ Burnet, *Theory of the Earth*, vol. ii, p. 205. Greswell, *Parables*, vol. i, p. 228—228. Elliott, *Horæ Apocalypticæ*, vol. iv, p. 163, 167. Birks, *Outlines*, p. 23, 24: *Bloomsbury Lectures*, 1844, p. 100, 101. Molyneux, *Israel's Future*, p. 231.

^o Burnet, *Theory of the Earth*, vol. ii, p. 230. Brooks, *Abdiel's Essays*, p. 57. Philpot, *Rev. B. Bloomsbury Lectures*, 1852, Lecture vi.

their fulfilment is reserved for the resurrection of the just, and the Millennial reign. Then, and not till then, shall that œconomy of universal reparation have place, which shall adequately vindicate the justice of Jehovah from the aspersions of six thousand years^p, and shall extort from blasphemers themselves the confession:—"Verily there is a reward for the righteous: verily he is a God that judgeth in the earth^q."

In reply, I might content myself with remarking, that the prominency thus given to temporal retribution is little in accordance with the high spirituality of the law of Jesus Christ^r. I might further remark, that the unmingled happiness of eternity will be a compensation most satisfying to the saints themselves,—most honourable to their God and Father. As for that Millennial blessedness which some expect, it will be surely discovered, as we proceed, to be after all but an alloyed and ephemeral felicity.

But, waiving these considerations, let us, for a few moments, examine the passages themselves upon which these expectations are built.

I begin with the promise in the nineteenth of Matthew. It is obviously addressed in part to the apostles alone, in part to Christians generally.

To the apostles it announces, that, when Christ sitteth on the throne of his glory, then shall they

^p Greswell, *Parables*, vol. i, p. 458. See Appendix, Note BB.

^q Psalm lviii. 11.

^r See Appendix, Note CC.

sit on twelve thrones judging the twelve tribes of Israel. A parallel promise occurs in the twenty-second of Luke. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel". From this it appears, that the kingdom over Israel and the thrones promised to the apostles, were to be similar in nature, and coexistent in time, with the throne and kingdom of their Lord. Now their Lord, as we have already seen, was enthroned in his kingdom on the day of his ascension, and there has continued to reign ever since over the Israel of God^t. In like manner did his apostles enter upon a subordinate royalty, which, at first in their own persons and afterwards by their writings, they have been exercising ever since in the church of God^u. It is this state of

^s v. 29, 30.

^t Lectures II. and III. Pre-Millennarians are apt to point to the word *τότε* in Matt. xxv. 31. as conclusive proof that the Son of Man shall then, *for the first time*, sit on the throne of his glory. See, for example, Brooks, Abdiel's Essays, note on p. 40. Now there can be no question that the Son of Man shall then, for the first time, *visibly to mankind*, sit on his glorious throne; and also, for the first time, *sit there to execute final judgment on sinners*:—but surely we have no warrant for saying, that the language of the text requires any thing more than this.

^u Dr. Gill, in his commentary on the passage, explains the sitting of the Son of Man on the throne of his glory, and the regeneration, exactly as I have done. He limits, however,

things, so diverse from the Mosaic economy and so much more glorious, which is called "the world

the apostolic thrones and judgment to the condemnation which the twelve passed upon the literal Israel, and the consequent vengeance which fell upon them as a nation, while the Gentiles succeeded to their blessings in the church of God. Lightfoot, *Horæ Hebraicæ*, on Mark ix. 1, Works, vol. ii, p. 447. takes a similar view of the promise. I am however still inclined to give it all the breadth I have assigned to it above. For that such an authority was exercised by the apostolic college, none can dispute. That it was, in itself, a distinguished honour, is equally undeniable. Nor can we be surprised that it should be made the subject of a distinct and a reduplicated prediction, when we remember how great had been the authority up to that time exercised by Moses in the church of God. The Jews in general, as we learn from the Evangelists, appealed to him as the supreme arbiter in all matters of doctrine and discipline: Matt. xix. 7: xxii. 24. John ix. 28, 29. Acts vi. 14: xxi. 21. Nor did the Lord Jesus himself fail to do him signal honour: Matt. viii. 4. Mark vii. 10. Luke xvi. 31. John v. 45, 46. Can it be doubted then that the apostles themselves entertained a like reverence for him? And yet in a very short time they were to establish an æconomy, by which his law was to be superseded for ever! How needful then for their own assurance, how needful too for the guidance of their disciples, some such plain assertion of their rightful dominion as the passage before us contains! That declaration was, as we have seen, repeated at that last and most solemn hour which preceded the passion of our Lord. Doubtless it was, among other sayings of Jesus, brought to the remembrance of the apostles after the day of Pentecost, and greatly strengthened their hands in all their public ministrations. Nor let any one object to my speaking of them as still reigning over the Israel of God. For indeed the Lord Jesus regards his church in all generations as one ever-living corporation, and the apostles as their ever-living governors: just as in Matt. xxviii. 19, 20. he regards them as

to come^{*}” in the Hebrews,—“the new heavens and the new earth[†]” in the sixty-fifth chapter of Isaiah,—and “the regeneration[‡]” here.

their ever-living instructors and teachers. “Christ,” says Archdeacon Garbett on these last quoted verses, “does not take into account the mutabilities and accidents of things—nor those limits which circumscribed the bodily presence, and goings in and out on earth of those whom he is addressing. He looks upon the apostles in their relation to the everlasting Gospel, filled, as they were about to be, with the Holy Ghost for their peculiar office, and standing before him at once as the type of the Church yet unborn, and the predestined instruments by which it was to be evoked out of the elements of the world, still lying in darkness and the shadow of death. He regards them, therefore, so to say, in the essence of their office, as they embodied the great idea of spiritual unity—as the sole depositaries and expounders of his will to the end of time in those inspired records, in which they, being dead, still speak—yea, live in the influences which issue from thence to the universal church, and bind it together in a real unity and unbroken continuity of faith.” Bampton Lectures for 1842, Oxford, 1842, vol. i. p. 46. Compare with this, Deut. xxxiii. 4, 5. “Moses commanded us a law...and he was king in Jeshurun:” Matt. xxiii. 1—3. “Then spake Jesus...saying, the Scribes and the Pharisees sit in *Moses’ seat*, all therefore whatsoever they bid you observe, that observe and do.” Of the word *καθédρα*, “seat,” Schleusner gives the following as his second meaning; “*subsellium*, seu *altior sella*, in quâ sedentes magistri Judæorum (æque ac sophistæ, rhetores et philosophi gentilium...) legem populo interpretabantur, aut de religione disserebant, cathedra, suggestus docentium. Hinc metonymice: *potestas docendi, munus et dignitas doctoris religionis*. Matt. xxiii. 2.”

* Ch. ii. 5. See Lecture II, note o, on p. 57. † v. 17.

‡ The words “in the regeneration” may also, by the transposition of the comma after “me,” be attached to the words immediately preceding, thus;—“Ye which have followed me

The interpretation I have thus given of that part of the promise which concerns the apostles in particular, receives confirmation from the very terms of that part which concerns believers in general. For we have no warrant for assigning the one to the present and the other to a future age. Now the promise to believers in general must certainly be accomplished in this present life, if accomplished at all. This is clear from the fact, that the stipulated compensation includes not only houses, and lands, and brethren, and sisters, and fathers, and mothers, but also wives and children. Now we know that the sons of the resurrection "neither marry, nor are given in marriage, but are as the angels of God in heaven^a." If, after this, any doubt could remain as to the æra to which this promise belongs, St. Mark's version would remove it altogether. He records it thus^b; "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive

in the regeneration, when the Son of Man" &c. This Bishop Hopkins calls "the common and usual reading." He explains "the regeneration" to be "the planting of my church, which is the renewing of the world," and then adduces 2 Cor. v. 17: Isaiah lxxv. 17: Heb. ii. 5. as parallels. *Doctrine of Two Sacraments*, Works, vol. ii, p. 425.

^a Matt. xxii. 30. See Whitby, *True Millennium*, chapter iii, §. 7, p. 21.

^b ch. x. 29, 30.

an hundredfold now in this time^c, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come eternal life." Surely this promise does not belong to the Millennium. No! it tells of present compensating blessing, not without admixture of trial,—and of future unmixed and eternal joy, when things present shall have passed away.

And this takes me back to that wondrous beatitude in the fifth of Matthew;—"Blessed are the meek: for they shall inherit the earth." These are words of which it may well be affirmed, that as they were true in the days of David^d, so

^c Ἐν τῇ καὶ τούτῳ, Luke xviii. 30.

^d "It is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole thirty-seventh Psalm is designed to shew, that wicked men shall by God's judgment suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan: so verse 9; verse 34. See also verses 14, 17, 19, 23, 24, 25, 29. 'Tis therefore unadvisedly said, 'The Psalmist could not understand this of the present earth, and that upon a plain mistake of the import of the phrase; as if *'inheriting the earth' was enjoying a vast fortune, or a great share of temporal enjoyments here; whereas, the comfort of this life, as our Lord teacheth, Luke xii. 15, consisteth not in the abundance of the things that we possess.* The phrase rather imports, that meekness is the best way to procure us a long and peaceable life on earth, Ps. xxxiv. 12, 14: 1 Peter iii. 10: and that the meek person shall ordinarily have the most sure enjoyment of these things as far as they are needful, that he shall enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety, and trouble, which embitter the enjoyment of these things to others; and with the

have they ever since been verified from generation to generation. For "a man's life consisteth not in the abundance of the things which he possesseth*." To inherit the earth, signifies to enjoy with a quiet and thankful heart what temporal good God sees fit to bestow. Now of the people of God in general it is declared, that "all things are theirs'." Federally, they possess them in their glorious head^g; personally, they receive from that head as much as he sees them truly to require^h. But it is, of all others, the meek who are able to recognize and to rejoice in this assurance. Nor only so, they have special experience of its certainty. For in their case a rare, a living sense of their own unworthiness tempers every sorrow, enhances every joy. This excellent spirit ultimately conquers even the churlishness of man, while a bountiful God delights to honour it by loading it with benefits. Verily the meek do eat, and are satisfied: they do find, that godliness hath promise of the life that now is, as well as of that which is to comeⁱ.

There is but one passage more^k, to which I can

truest comfort, satisfaction, and contentedness of mind." Whitby, *True Millennium*, chapter iii, §. 3, p. 20.

* Luke xii. 15.

† 1 Cor. iii. 21, 22.

g Eph. i. 22, 23.

h Phil. iv. 19.

i Ps. xxii. 26. 1 Tim. iv. 8.

k In addition to the passages now discussed, the following, namely, Heb. ii. 5—8, and Rev. v. 10, have been frequently referred to as proving a Millennial sojourn of Christ and his

feel myself justified in calling your attention, before I hasten on to the still remaining portions of my subject. It is a passage which is said to extend the blessings of Millennial promise beyond the narrow confines of the seed of Abraham, beyond the more expansive limits of the Universal Church, and to embrace within its comprehensive circle even the animal creation itself. You will find it in the eighth of Romans, at the eighteenth and following verses. "For I reckon," saith the apostle Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within

Church on the earth that now is. For the true meaning of the former, quoted by Burnet, *Theory of the Earth*, vol. ii, p. 232, and Birks, *Outlines*, p. 149, see note t, on p. 59 of Lecture II. For that of the latter, quoted by Burnet, vol. ii, p. 266, see the same Lecture, note b, on p. 63.

ourselves, waiting for the adoption, to wit, the redemption of our body¹."

You will readily imagine the use that is made of this passage by Pre-Millennarians. It represents the whole creation, they say, animate and inanimate, rational and irrational, as panting for deliverance from that yoke of suffering to which it has been subjected, unwillingly, by the sin of man. Nor, say they, shall this earnest expectation,—this *ἀποκαταδοκία*,—be disappointed. The day of "the manifestation of the sons of God" is near at hand,—even that day on which Jesus shall personally come with all his saints to reign upon the earth. That same day shall witness the full accomplishment of creation's utmost longings.

¹ Rom. viii. 18—23. "The difficulty of the passage has, to the English reader, been increased by the change in the rendering of the same original term—*creature* and *creation*:—I would render it, throughout, *creation*.—Then further: the words 'in hope' should be joined with the verse following, and the particle rendered *because*, translated *that*—'in hope that the creation itself also shall be delivered from the bondage of corruption.'—And once more: the same words, 'in hope,' ought to be connected with the 19th verse, and the remainder of the 20th read *as a parenthesis*. The whole will then stand thus:—'For the earnest expectation of the creation waiteth for the manifestation of the sons of God—(for the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same)—in hope that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know, &c.'" Wardlaw, Sermon XVI, p. 460, 461.

For, in that gladsome age, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them". But I will not prolong the quotation.

Now, with reference to the interpretation thus put upon that remarkable passage in the Romans, it is scarcely necessary to remind you, that other solutions than this are quite Scripturally possible. The creature, or "the creation,"—*ἡ κτίσις*,—may denote that spiritual creation, in which every man who is born again of the Holy Ghost becomes, by virtue of the quickening power, a new creature, a new creationⁿ. The whole surely of this creation groaneth and travaileth together in pain until now. "Infection of nature doth remain, yea in them that are regenerated." "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would^o." Nor were the apostles themselves, upon whom the firstfruits of the Spirit were bestowed, free from the same bondage of corruption. He was an apostle who cried, "O wretched man that I

ⁿ Cadman, Rev. W. Bloomsbury Lectures, 1852, Lecture II. Bonar, Landmarks, p. 67. Elliott, *Horæ Apocalypticæ*, vol. iv. p. 172—175. Molyneux, *Israel's Future*, p. 232, 233. Greswell, *Parables*, vol. i. p. 171. For more on Isaiah xi. 6, see Lecture VIII.

ⁿ 2 Cor. v. 17.

^o Gal. v. 17.

am! who shall deliver me from the body of this death?^p”

But shall it be always so? No! The day is near at hand, when the whole of this new, this spiritual creation, shall be delivered, once and for ever, from the thralldom of the flesh, into “the glorious liberty of the children of God.” “And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away^q.”

Nor,—even if we may not thus limit the application of the word *κρίσις*, can we allow that Pre-Millennarianism will meet the exigencies of the passage before us. While human corruption, sin, and death are present; while Satan is eagerly expecting the darksome hour, when, as a lion from his lair, he may once more sally forth to kill and to destroy; can it be said that the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God? No! whether we limit, or whether we extend the meaning of that word “creation,” we must still look for its predicted emancipation to that hour, and to that hour only, when “there shall be no more curse^r”;—when he that sits on the throne shall say, “Behold, I make all things new^s.”

^p Rom. vii. 24.

^q Rev. xxi. 4.

^r Rev. xxii. 3.

^s Rev. xxi. 5. See Whitby on the passage, and Faber, *Many Mansions*, p. 226—230. To *that* hour the mention of “the glory

For notice, in the third place, yet another point of contrast between the Pre-Millennial and the Scriptural account of good things to come.

The Bible seemed, in its literal portions, to comfort the saints with the assurance that, when the Lord appears, they shall enter upon an inheritance untarnished by any, even the very slightest alloy. And here again St. John the Divine confirmed our testimony. Speaking of "the holy city, new Jerusalem," he saith, there shall be "no more curse[†]," "no more death[‡]," "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie[§]."

But, alas! during the Millennium these anticipations cannot be realized. I do not intend to speak of all the manifold incongruities which must attend a bringing down of the glorified Jesus and his risen saints in any sense to this earth. But what can be thought of their mingling here, not

which shall be revealed in us," "the manifestation of the sons of God," and "the adoption, to wit, the redemption of our body," would seem indissolubly to connect the deliverance of the "creation." Hence the difficulty of receiving the Millenarian, though not Pre-Millenarian, interpretation given to the passage by Dr. Wardlaw, in his xvth Sermon. This author is however ready to confess, that, after all, the Millennium will be but an incipient accomplishment of the prediction,—the fulness of its completion being reserved for the eternal kingdom.

[†] Rev. xxi. 3.

[‡] Rev. xxi. 4.

[§] Rev. xxi. 27.

like the rare angelic visitants of ancient days', but as constant fellow-inhabitants,—with sinful men clad in mortal flesh? Shall those men themselves be able to endure the overpowering sight of their effulgent brightness? And then how shall those blessed ones, wholly sanctified in body, soul, and spirit, brook a contact so painful even now to their renovated nature! how much more painful then, when all within them shall be tuned in fullest harmony to the perfect law of God? Surely their authority over five cities and over ten, their

For such are the precedents alleged by Pre-Millennarians, e. g. by Mr. Brooks, *Abdiel's Essays*, p. 147, 148: Mr. Birks, *Outlines*, p. 304, 305: Mr. Molyneux, *World to Come*, p. 164, 165. for that mingled society of natural and spiritual, mortal and immortal, fleshly and glorified beings, which is, according to them, to prevail during the Millennium. "It will not do to refer to the angelic visits with which individuals under the Old Testament were occasionally favoured: to the Saviour's transfiguration, and the appearance of Moses and Elias in glory to the three disciples on the holy mount; to the many bodies of sleeping saints which arose, and, after Christ's resurrection, went in the holy city, and appeared unto many; and to Christ himself eating and drinking with his disciples after his resurrection. He that does not see the difference between the two cases—between such *brief, rare*, and exceeding *partial* glimpses of the world of glory vouchsafed to a few, and *a thousand years constant personal access to the glorified Saviour, and open vision of the New Jerusalem in all its effulgence*,—he that sees no difference between these two cases, or so little that the truth of the one perfectly reconciles him to the belief of the other,—is not likely to be convinced by any thing I could say on the subject." Brown, *Second Advent*, p. 362, 363.

ruling the nations with a rod of iron^a, were but a poor compensation for so disappointing a degradation! And yet so it must be^a.

I know well that it is said that Jesus shall, during the Millennium, personally reign over a world in which all the fondest aspirations of man for good government, whether in church or state, shall be fully granted^b. Satan also, his great enemy and ours, shall, we are assured, be restrained from instigating mankind to spiritual rebellion. Moral and physical evil shall, in consequence, we are further instructed, be entirely banished from this our earth^c. But how, beloved,

^a Rev. ii. 25, 27.

^b For more upon these *incongruities* of the Personal Reign, see Appendix, Note DD.

^c Burnet, *Theory of the Earth*, vol. ii. p. 232, 233. Brooks, *Elements*, p. 288. Birks, *Outlines*, p. 328, 329: Bloomsbury Lectures, 1852, Lecture III. Haldane Stewart, *Bloomsbury Lectures*, 1852.

• Thus Mr. Greswell, *Parables*, vol. i. p. 143. "The kingdom to be established will be established in Judæa; its appointed duration will be one thousand years; during its continuance there will be neither physical nor moral evil." And again, at p. 414, "The essential characteristics of such a dispensation as the Millennary, in the nature of things, must be the reverse of the present—no conflict of opposite principles—no combination of discordant ends and purposes—no doubling of things any more—no mixture of evil with good—no alloying of perfection with imperfection—but amidst all the variety of the same natural effects *in genere*, the predominance of one simple and uniform quality *in specie*—the possession of the utmost perfection of which each is capable." Similarly at p. 151, 152, 424, 425.

can this bewitching phantasy be realized? For reflect upon the elements of evil which, by the tacit acknowledgment even of Pre-Millennarians themselves, must still be found in the saints' inheritance.

Satan may be chained,—but shall the corruption of human nature be eradicated? By no means. The Jewish people and the nations of them that are saved are all, without one single exception, in an unconverted state at the beginning of the thousand years^d. “Increase and multiply” shall still,—and that probably in a far greater ratio,—be the law of their existence. For they are spared, as our brethren believe, for the express purpose of peopling the globe during the thousand years with a new and multitudinous race of mankind. And if “increase and multiply” be the law, then also as now;—then also, as now, shall men be shapen in iniquity, and conceived in sin^e;—then also, as now, shall they err and stray from the ways of God like lost sheep;—then also, as now, shall there be those among them who shall never return to his fold, but harden themselves in a

^d “Thus the ‘new earth’ is to be tenanted by a world of men in the flesh, the vast majority of whom [nay, rather every one of whom] at the first are total strangers to Christ, and dead in trespasses and sins. And this is ‘the new heavens and the new earth, *wherein dwelleth righteousness*,’ which ‘we, according to his promise, look for.’” Brown, Second Advent, p. 286.

^e Psalm li. 5.

resolute rebellion against him ;—yea, then also, as now, shall death, the penalty of sin, reign over the sons of men^f.

Nor are we left to our own conjectures upon these several points. Those very passages of Holy Writ, which are supposed to unveil to our eyes the blessedness of the coming age, give intimations, and those of no doubtful character, of this admixture of most serious evil. I need scarcely remind you of those fancied strongholds of Pre-Millennial doctrine, the sixty-fifth of Isaiah^g, and the fourteenth of Zechariah^h. In the former, we have individual sin and individual death : in the latter, national rebellion and national punishmentⁱ. As to individual sin and death, Isaiah tells us, that “the child shall die an hundred years old;” that “the sinner being an hundred years old shall be accursed^k.” Now hearken to

^f Rom. vi. 23 : v. 14, 21.

^g Homes, *Resurrection Revealed*, p. 129. Bonar, *Prophetical Landmarks*, p. 101, 102. Birks, *Outlines*, p. 280, 281. Greswell, *Parables*, vol. i. p. 244, 245.

^h Homes, *Resurrection Revealed*, p. 216—219. Bonar, *Prophetical Landmarks*, p. 110—113. Birks, *Outlines*, p. 299—302. Greswell, *Parables*, vol. i. p. 167, 168.

ⁱ “*Absolute* righteousness, in the justification of every individual, either of Israel or of the world, it is manifest, cannot be in the Millennium on any theory. The ‘sinner’ of Isaiah lxx. 20, will be found there, and some disaffected nations, even Apocalyptic nations, incurring God’s displeasure. Zech. xiv. 17.” Gell on the Second Coming, note on p. 41.

^k Isaiah lxx. 20. “That all the just which live during the thousand years be supposed to be immortal, is a paradox I

Zechariah, as he tells of national sin and national chastisement. "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague,

dare not admit; understanding, not that all the individuals, but that the body of the Church here on earth, should successively reign with Christ her Lord a thousand years." Mede, *Remains on the Apocalypse*, Works, p. 750. Dr. Sirr seems to go further far;—"None maintain," he says, "that death and the grave are destroyed at the first resurrection; *it remains to be proved that they will be so at the latter.*" First Resurrection, p. 21. Mr. Goodhart, on the other hand, expects that "death will scarcely happen, if at all, from the prolonged life of man;" *Bloomsbury Lectures* 1850, p. 89: and again, "*Sin and its punishment, desolation and death, appear to exist partially during the thousand years.*" *Bloomsbury Lectures* 1852, p. 221. Once more Mr. Elliott;—"Though death be not as yet extinguished, *yet may the dying very possibly be not until the end of the Millennium*: as it is said, 'As the days of a tree are the days of my people;' 'the leaves of the tree being for the healing of the nations:' besides that *death may be then without pain, and a mere easy translation to the heavenly state*"! There must be something very fascinating in a theory which can reduce such men to such extremities, and yet retain its hold upon their minds! Compare with these speculations, 1 Cor. xv. 54, 26: Rev. xxi. 4: and say whether the only right course be not to abandon the Pre-Millennial expectation?

wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles¹."

¹ ch. xiv. 16—19. See Brooks, Abdiel's Essays, p. 153, 154. At p. 146 of the same work, we find the following remarks: "The authority which shall be exercised [by the resurrection saints] over the nations, shall, it appears, be *coercive*: certainly it will be so at the *commencement* of the Millennium, when they shall go forth and tread down the wicked as ashes under their feet, Mal. iv. 3; but even *afterwards* they are to rule the nations with a *rod of iron*, Rev. ii. 27; whilst the Lord, who shall then be King over all the earth, shall *rebuke* strong nations afar off, Micah iv. 8, Isaiah ii. 4." Again at p. 165; "In the Millennium, there is apparently to be a similar example to that of Sodom: some portion of the earth shall be so visited, that the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become *burning pitch*: it shall not be quenched night nor day, Isaiah xxxiv. 9, 10. And when upon the wicked the Lord shall rain snares, *fire and brimstone*,—a horrible tempest, Psalm xi. 6, the redeemed shall go forth (from one sabbath to another, according to the context,) and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched." These various and minute details, refute the ingenious suggestion of Mr. Molyneux, *World to Come*, p. 166, 167, that the "punishments" *predicted* in Zech. xiv. 17, 18, 19, are as consistent with the blessedness of the *recreated* earth, as the punishment *threatened* in Gen. ii. 17, was with the blessedness of earth before the fall. Dr. Gill is much nearer the truth than either of these his Pre-Millennarian brethren; on v. 17, he says, "This, though it follows upon the former account, must be understood of times

Such then is the testimony of the Old Testament prophets to that corruption and defilement which, on the hypothesis of a personal reign, shall and must cleave to the saints' inheritance during the thousand years. The New Testament seer at once confirms their evidence, and opens to our view Post-Millennial prospects darker still. Mark the very words in which he describes the events which shall come to pass during the "little season" between the close of the expected Sabbatism and the consummation of all things. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city^m."

Whence, my brethren, are all these rebellious hosts of evil to spring? Shall we confine the purity of the Millennial earth within the limits of Europe, Asia, and Africa, and bring Gog and Magog

preceding the spiritual [and glorious, though Pre-Millennial] reign of Christ; for the reign of the Gospel will be upon all the earth in the latter day glory, and all nations will then serve and worship the King . . . the whole manifestly refers to the time of the witnesses prophesying in sackcloth; Rev. xi. 16." Of the rain, he understands either "the sovereign favour of God," or "the Gospel."

^m Rev. xx. 7—9.

from the vast continent of America? Or, comprehending the whole terrestrial globe within the dominion of the Prince of Peace, shall we assign the perfection of his kingdom only to the first moments of his reign, and expect that a new race of sinful men shall gradually steal upon the scene of his empire, the offspring of some miraculous agency, prepared for the conflict of the latter days? Or, neither narrowing the field, nor curtailing the duration of Millennial bliss, shall we assert, that the wicked dead shall at the close of the thousand years be raised from their graves, for the purpose of taking arms against the King of kings? Strange as it may sound in your ears, these solutions of the problem have actually been proposed by distinguished Pre-Millennarians of former, though by no means remote, ages^a.

Others again, as we have already seen, have taken refuge in the theory of Adamic but fallible innocency^o. While a further escape from the difficulty has been found, in the gradual withholding of divine grace as the thousand years approach their end. Which of these two alternatives

^a The first by Mede, *De Gogo et Magogo Conjectura*, Works, book iii, p. 718—715: the second by Burnet, *Theory of the Earth*, book iv, chapter x: the third by Gill, *Body of Divinity*, book vii, chapter ix. Of these, the last has, it appears, been adopted by Dr. Cumming, the, otherwise, dutiful expositor of the *Horæ Apocalyptiæ*.

^o Homes, *Resurrection Revealed*, p. 310. Dallas, *Introduction*, p. 27—29. Greswell, *Parables*, i. p. 452.

is least objectionable, it is difficult to determine. Who, with the remembrance of the original fall imprinted upon his mind, and with the certainty of its being repeated—and that without the hope of recovery—can count the world happy in Paradisaical innocence^p? And who can think that state really blessed, the spirituality of which shall gradually decline, until the vast majority of mankind shall at the last yield only a feigned obedience^q to Jesus their King, visibly present amongst them? Yet better far either of these alternatives, than the thought that the faith of God's elect, which,—if Scripture be read aright by the great majority of Protestant churches,—hath certainty and perpetuity now, shall have neither certainty

^p The following quotation from the Bloomsbury Lectures for 1843, p. 383, 384, speaks for itself: "The answer is given from *the lake of fire, teeming with those infatuated multitudes of the Millennial age*, on whom fire had come down from God out of heaven and devoured them. 'Ours was the trial, from which you suppose you would have escaped unhurt. Surrounded by every proof of God's unbounded goodness; living on the earth when delivered from its curse, though not without its warnings of preceding judgment; left to the free exercise of our faculties, with every aid to their improvement; *we continued happy and virtuous until we were tried*. But at length Satan was loosed; he tempted us, and fired our minds with the desire of independence. We fell; and our doom is a monument to the universe, that faculties of the highest order, knowledge of the widest extent, habits strengthened by the longest exercise, can of themselves afford no security to the creature against the wiles of the devil.'"

^q Ps. xviii. 44. margin.

nor perpetuity then. For in that case truly the sheep of Christ will be in an infinitely worse condition, when their chief, their good Shepherd is personally and visibly present among them, than they are now, when, though absent in the body, he cheers them with such good words as these,—
 “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”

But why tarry here any longer? Each several scheme is but a confession, that the actual presence of evil after the Lord’s return is incompatible with Scripture’s own account of the saints’ reward. And yet after all, that difficulty remains in all its force. Pre-Millennarians cannot connect with the coming of the Lord an inheritance incorruptible, and undefiled; defiled it is by the confession of most, corrupted it must be by the acknowledgment of all.

But here we are met by one or other of three several Pre-Millennarian arguments.

In the first place, the well-known words of St. Peter are adduced as proving, that after all, the new heavens and the new earth will not be the scene of such absolute purity as that for which we contend. These are his words: “Nevertheless

† John x. 27—29.

we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness*." The only "promise," we are told[†], to which this can refer, is found in that sixty-fifth chapter of Isaiah, to which I have but recently alluded. Now that chapter, it is argued, certainly describes a state exactly corresponding to that mixed condition of things which is expected to prevail during the Millennium.

Time will not permit me to do more than observe, that such an explanation of the chapter in question is by no means the only interpretation possible. It may well be,—and I venture to think certainly is,—a figurative description of the age of the Gospel œconomy". This at any rate is

* 2 Pet. iii. 13.

† Mede, Comment. Apocalypt. Part ii. Works, p. 662: on 2 Peter iii. p. 762, 763. Homes, Resurrection Revealed, p. 302. Bonar, Prophetical Landmarks, p. 101. Elliott, Horæ Apocalypticæ, vol. iv, p. 184.

" The principle on which Isaiah lxx. 17—25 is constructed, is thus stated by Bishop Lowth, (*De Sacra Poesi Hebræorum*, Prælectio ix, Oxonii, 1810, tom. i, p. 101.) " In describendis ornandisque factis gestisque illustribus, rebusque mirabiliter eventuris, solent Hebræi vates uti imaginibus rerum prius gestarum. . . . atque ita coloribus plane alienis, sed aliquantum similibus, præteritis futura, antiquis nova, notissimis minus nota, depingere atque illuminare . . . Primum est in hoc genere Chaos et Creatio, unde ipsa exordium ducit Sacra Historia. Ex his desumptæ imagines constanter transferuntur ad insignes Rerumpublicarum in utramque partem mutationes, ad eversionem vel instaurationem regnorum atque nationum. Poesi Propheticæ hoc maxime familiare

certain, that it must refer to a state of things distinct from that of which the Apostle speaks.

est, ac tum præcipue cum audacissime insurgit." The Bishop then adduces as examples Jer. iv. 23—26: Isaiah xxxiv. 11: Joel iii. 15, 16: Isaiah xxxiv. 4: li. 15, 16. See also Haggai ii. 6. as expounded in Heb. xii. 26—28. In connection with this chapter, the remarks of Bishop Warburton, (*Divine Legation*, Book VI, §. 6, vol. iii, p. 227, 228.) are suggestive of much that is interesting: "Isaiah... declares, in direct terms, that the dispensation should be changed; 'Behold, I create *new heavens* and a *new earth*; and the former shall not be remembered nor come into mind.' This, in the prophetic style, means *a new religion and a new law*. ... The prophet goes on to declare the *change* of the sanction; and this was a necessary consequence of the change of the dispensation. There shall be no more thence an infant of days, &c. v. 20. i. e. the sanction of temporal rewards and punishments shall be no longer administered in an extraordinary manner; for we must remember, that long life for obedience, and sudden and untimely death for transgressions, bore an eminent part in the sanction of the Jewish law." [Thus much we may well admit, without subscribing to the Bishop's well-known opinion, that Moses propounded *only* temporal rewards.] "Now these are expressly said to be abrogated in the dispensation promised; it being declared, that the virtuous, though dying immaturely, should be as if they had lived an hundred years; and sinners though living to an hundred years, as if they had died immaturely." The reader will find a beautiful and sound exposition of Isaiah lxxv, in Alexander's Commentary: and a very valuable note on it in connection with the present controversy, in Mr. Gipps, *First Resurrection*, Note X, p. 63, 64. I cannot however forbear adding a few words from Henderson's Isaiah. That strongly literal author thus writes in his annotations on chapter lxxv. 17, 18. "Creation is here to be understood not physically, but in a civil and religious sense. The subject is Jerusalem and the Jews. Their restoration will be like a fresh springing into existence: and the con-

For Peter plainly declares, that in the new heavens and the new earth which he predicts, shall dwell righteousness, and righteousness only; whereas both sin and death are present in the new creation of which Isaiah tells. Hence also it must be concluded, that the apostle cannot specially allude to that sixty-fifth of Isaiah at all. Perchance he is himself enunciating a new prediction^{*}; —perchance he is embodying in one comprehensive sentence⁷ the substance of the many “exceeding great and precious promises⁸,” which tell of the inheritance incorruptible, and undefiled, and that fadeth not away.

But then we are met by a second expedient. Its object is to preserve intact the purity of the more immediate dwelling-place of the resurrection saints. It is the strangest perhaps,—though by no means the least popular, of Pre-Millennarian

stitution to be established among them will be entirely different from their ancient economy.” Here surely our principle is conceded, though our application of it is denied.

^{*} For I cannot see what ground Mr. Birks, *Outlines*, p. 248, has for speaking of St. Peter almost as though he *totidem verbis* referred to Isaiah lxv. lxvi. Why may not Peter be doing with regard to a *promise* of the Lord Jesus, exactly what Paul in Acts xx. 35 does with regard to a *maxim* which fell from his lips; namely, committing it to writing for the first time? Of prophecies thus committed to the pages of inspiration for the first time we have a notable example in the words of Enoch, as recorded in the 14th and 15th verses of Jude.

⁷ In that case it would be a similar prophecy to that rehearsed in Matt. ii. 23.

⁸ 2 Peter i. 4.

imaginings. There are, we are told, two departments of the world to come. There is "Jerusalem which is above," and "Jerusalem which is beneath." The former, suspended in mid-air between heaven and earth, shall be the habitation of Jesus and all his glorified saints. There, as in the palace of their kingdom, shall they dwell uncontaminated and undisturbed by the evil that shall still be permitted to find place among the nations of the earth*.

* Mr. Begg, (Connected View, p. 130, 131, 132,) and Mr. Brooks, (Elements, p. 294,) seem to expect that both these cities shall exist upon earth;—sin and death having place in the one and being excluded from the other. Mr. Elliott (Horæ Apocalypticæ, vol. iv, p. 209, 210,) quoting Isaiah iv. 5, and referring to "the pillar of fire on the tabernacle in the wilderness, or the more awful gloom on the top of Sinai," believes that the New Jerusalem will "rest upon" the Earthly Jerusalem. He however touches the subject but briefly. Not so Mr. Molyneux: "Jerusalem," he says, "the city appertaining to the earth, the metropolitan city of the earth, will be quite distinct, and another, from the Jerusalem above, the New Jerusalem. They are totally different cities—the *earthly* and the *heavenly*—and must not be confounded..... different in themselves, different in their occupants—one of heavenly mould and fabric, for the glorified church; the *other* of earthly character and structure, for Israel and the nations..... I believe, nevertheless, that a close connection will exist between them; so close, I mean, as to involve an actual link and means of communication—possibly even a point of contact, the one being in union with the other..... there will be a junction between them, represented possibly by Jacob's ladder, one end of which reached to heaven, while the other rested on the earth: or by the Transfiguration, when the cloud, though the Tabernacle exclusively of the glorified Lord and his glorified attendants, yet rested on the

I will not bring before you the variations of this fantastic scheme. Nor will I enquire which of the two Jerusalems is to be the object of attack^b, when Gog and Magog shall "compass the camp of the saints about, and the beloved city." I will content myself with asking you to consider, whether this arrangement of the Millennial world will answer the purpose for which it would seem to have been devised^c. For observe that the saints who inhabit the celestial city will either be wholly isolated from the Millennial earth, or they will not. If they be wholly isolated from the earth, then where is the believer's recompense in kind? where is the apostles' government of the twelve tribes of Israel? where the church's dominion over the world? If they be not wholly isolated from earth^d, then, disguise the

earth and had contact with it." *World to Come*, p. 169—172. *Israel's Future*, p. 228, 249—251. See Appendix, Note EE.

^b "It seems to me probable, that by *the beloved city* of Apoc. xx. 9, we are to understand this *earthly* Jerusalem; though it may also perhaps be understood of the *heavenly* or *new Jerusalem*. But in any case there must be supposed, I conceive, a most intimate connection of the one Jerusalem with the other." Elliott, *Horæ Apocalypticæ*, vol. iv. p. 209.

^c Molyneux, *World to Come*, p. 131, 132, 241, 242.

^d "The World to Come, though divisible into two great spheres—terrestrial and celestial—will yet comprise, generally, but one kingdom, containing within itself the ordinary circumstances and accompaniments of a kingdom, namely, *the residence and court of the government, and the dominions over which the government shall exercise its power and authority*; the

fact as you may, their inheritance, the inheritance to which you direct their hopes in connection with the coming of the Lord, is not, what Scripture defines it to be, incorruptible, and undefiled.

Nor will the third argument alleged be more successful in obviating the difficulties of the case. The happiness of the resurrection saints, it is affirmed, cannot possibly be affected by any thing that shall occur in any part of their inheritance*. Sin may be present, and death also. The devil and his countless hosts may compass the camp of the saints about, and the beloved city. Yet still shall their peace be as a river:—perfect at once, and perfect for ever—it shall flow on, deep and full, unruffled and undiminished,—yea, rather, deeper, fuller, smoother, even for ever and ever. I will not attempt to decide whether this can be so or not. For the question before us throughout this whole discourse has been, not so much concerning the happiness of the saints themselves, as concerning the character of their inheritance^f: and of that inheritance we have learned, that if its possessors be sanctified wholly in body, soul,

celestial state will constitute the court, the terrestrial the dominions over which the court will reign and rule.” Molyneux, *World to Come*, p. 138. See also p. 132.

* Mede, *De Resurrectione Primâ et Millennio Apocalyptico*, Works, p. 712. Brooks, *Abdiel's Essays*, p. 147, 148. Molyneux, *World to Come*, p. 242.

^f See note h, on p. 254.

and spirit, so shall itself be incorruptible, and undefiled.

Quitting these grounds of argument, our Pre-Millennarian brethren are apt to allege, that whatever defects we may discover in the expectation they hold out to the church, it has this claim at least upon our attention, that it is one which can be realized at any moment of time. And herein, it is further alleged, is it of a strictly Scriptural character^s: for when the apostles proclaimed that the Lord was at hand^h, they meant, it is said, that he might at any hour personally come to bestow their promised reward upon his waiting servants.

But are these things really so? Can Pre-Millennarians raise the cry, "The Lord is at hand," with the honest conviction that any hour may witness his appearing? By no means. There are, as themselves are constrained to allow, certain events which must first have place before the end comes. The Gospel must be preached for a witness unto all nations; Israel must be restored, at least in part; the antichristian hosts must be mustered for the battle of Armageddon. None of these things can be done in a moment. Their necessary intervention between the present hour and the advent of the Lord, must effectually preclude the

^s Brooks, *Elements*, p. 166, 167. Birks, *Bloomsbury Lectures*, 1843, p. 245: *Four Empires*, p. 348. Bonar, *Landmarks*, p. 82, 83, 90, 91.

^h Phil. iv. 5. Heb. x. 25.

possibility of our watching for that advent, as for an event which may at any instant occur¹.

Nor, in truth, did the apostles really so proclaim it. They certainly taught believers to fix their eyes upon the Lord's return, as upon the consummation of all their hopes. Nay more, they sometimes used language which any who are ignorant of the one-ness of the Church in all generations, might easily construe into an expectation that they would themselves be alive upon the earth when that return took place². But

¹ Will the reader permit me to place two short extracts before him? The first shall be from "Israel's Future:" "Supposing Israel then to be partially restored, actually re-established, and dwelling in the land of Judæa—the following, or some such enquiries, naturally suggest themselves. First, how long will this state of things last, or *what period of time will elapse between the commencement of this restoration, and the advent of our Lord?* I cannot but infer, that *seven years or thereabouts* will be the period which will elapse between the commencement of this restoration, and the advent of the Lord." p. 48, 51. The second extract shall be from the *Prophetical Landmarks*, substituting the restoration of the Jews, and the seven years of Mr. Molyneux, for the Millennium of Mr. Bonar: "How can I *watch*,—watch with the eager throb of uncertainty and hope,—for that which I positively know to be separated from me by the restoration of Israel and the seven subsequent years? And especially if that restoration be so marked that it cannot be mistaken, there can be no *watching* at all. None just now, for I know that the restoration must take place before he comes. None when the Jews have been restored, for I know exactly the day when he cometh." p. 90.

² Exactly corresponding is the language of our Lord him-

they not less certainly declared, that great events and long periods of time must first intervene. For "the kingdom of God should" not "immediately appear¹;"—the armies of the king must first destroy them that slew his messengers, and burn up their city^m;—the vineyard must first be let to other husbandmen, who shall render its fruit in due seasonⁿ;—the leaven must work till the whole lump is leavened^o;—the mustard seed must become a great tree, and fill the whole earth^p;—the wise virgins and the foolish must first slumber and sleep, and the bridegroom must tarry^q;—it will be a long time before the lord of those servants shall come and reckon with them^r;—or, finally, to quit the language of parable, mercy must be shewn to the Gentiles, that through that mercy Israel also again may "obtain mercy^s."

self, in the two first parables in the xxvth of Matthew:—"From the first parable of the virgins," says Mr. Birks, "our natural impression would be, that the disciples, who were commanded to watch, would be found living in the flesh when the Bridegroom should come. Still more clearly, in the parable of the housholder, the same parties who receive the talents, when the journey begins, are described as if trading or refusing to trade with them when the housholder returns.....Yet the absence ranges really over sixty generations of the world's history." Outlines, p. 355.

¹ Luke xix. 11. ^m Matt. xxii. 7. ⁿ Matt. xxi. 41.

^o Matt. xiii. 33. ^p Matt. xiii. 31, 32. ^q Matt. xxv. 5.

^r Matt. xxv. 19—23.

^s Rom. xi. 31. In addition to the remarks above made, I would submit to the reader, whether the primitive church

Notwithstanding these plain intimations to the contrary, some at Thessalonica were led,—apparently by lying spirits, false ministers, and forged epistles,—to believe that the “day of Christ” was, in the very sense for which our Pre-Millennarian brethren contend, near “at hand.” The apostle hastened to dissipate the delusion, and that in terms which prove that he at least regarded it not as a harmless phantasy. “Now we beseech you, brethren,” he says, “by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.” So far was the apostle from encouraging the idea, that the Lord might at any moment appear.

Yea rather, he did the very thing which we are

with the Apocalypse in her hand, and with chapter i. 19. as the summary of the book, must not *necessarily* have been *obliged* to expect, that very much of what is there written would take place before the Son of man was revealed, and therefore that the time must be before that event occurred of considerable duration, even though the Holy Ghost had said to her, at the very opening of that book, “Behold, he cometh with clouds,” i. 7; and, at its close, the Lord himself had repeated the cry, “Surely I come quickly; Amen,” xxii. 20.

¹ 2 Thess. ii. 1—3.

told should never be done : in individual cases,—when the perpetual corporate existence of the church was no longer the prominent idea,—he virtually identified the day of the Lord's coming with the day of the saint's departure. Yea more even than this, he sometimes practically substituted the bliss upon which the saint should enter at the hour of his dissolution, for the bliss which shall succeed upon the coming of the Lord; for he placed it in the very forefront of all his own hopes and all his own desires. Witness for the truth of my former assertion those memorable words in the fourth chapter of the second of Timothy : “I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day^a.” Witness, for the correctness of my latter statement, those not less remarkable words in the first chapter of the Philippians, and in the fifth chapter of the second epistle to the Corinthians ;—“I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better^x.”—“We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord^y.”

But I must no longer detain you upon this

^a 2 Tim. iv. 6, 8.

^x Phil. i. 23.

^y 2 Cor. v. 6, 8.

point. All I wished to do was to shew you, that while the Pre-Millennarian expectation differs materially in its character from the hope which the Lord and his apostles seem to set before us, it cannot be asserted on its behalf, that as to the speed with which it may be realized, it has a decidedly Scriptural advantage over that which we entertain. For it is evident that, even if we anticipate a Millennial Sabbatism before the revelation of Jesus Christ from heaven, we can re-echo the cry, "The Lord is at hand," exactly as the first Evangelists themselves sounded it abroad. How much more so, if we have reason to believe that the thousand years are already past! Then indeed is the Lord very near at hand! A few short years, and he shall be seen "sitting on the right hand of power, and coming in the clouds of heaven," "to give every man according as his work shall be."

But I must not enter upon this question now; for there remains, in the fourth place, yet one more point of contrast between the Pre-Millennial, and what, for brevity's sake, I may now venture to call the Scriptural expectation of good things to come.

"Eternal," as we have seen, is the only word by which, in their unfigurative portions, the Scriptures mark the duration of the saints' inheritance. And the Apocalypse confirms this testimony.

* Matt. xxvi. 64.

* Rev. xxii. 12.

“There shall be no night there; and they need no candle, neither light of the sun; for the Lord • God giveth them light: and they shall reign for ever and ever^b.”

But with our brethren this cannot be. Our very vocabulary must be modified. The word “Millennial,” a word which can no where be found on the pages of the book of God, must, practically, in almost every case, be substituted for the word “Eternal.” And our faith, which had been encouraged to soar into the boundless regions of an unclouded eternity, must curb its adventurous flight, and hover still over the sin-stricken limits of time.

Far be it from me to insinuate, that Pre-Millennarians speak of no eternity beyond those thousand years upon which their eager gaze is fixed. This is by no means the case. But this I do say, that whereas faith’s only pioneer is the Scripture of truth, that divine word as interpreted by them cannot lead us onward from time to eternity.

The Millennial inheritance in all its essential characteristics belongs to time. Yet in their desire to enhance its glories, they have lavished upon it almost every thing that Scripture can by any possibility be supposed to speak concerning the ages of eternity. The inevitable consequence is this, that they are reduced to one of two alternatives. Either they leave their disciples wholly

^b Rev. xxii. 5.

without instruction concerning things eternal^c: or, taking the Millennium for a basis in the calculations of their spiritual astronomy^d, they lead them onward, with far too presumptuous a course, to expect an eternal reign of Christ upon earth,—an eternal duration of this terrestrial globe,—an eternal possession of the land of Canaan by the Jewish people,—an eternal recurrence of sacrificial

^c Thus, for example, Mr. Greswell, even though acknowledging (*Parables*, vol. i. p. x, xi.) that the “Millennary dispensation . . . is [i. as to duration] absolutely no more than a point of time, or even as nothing, in comparison of eternity . . . [ii. as to happiness,] immeasurably below the bliss of heaven;”—does, notwithstanding (at p. 479, 480,) avow that “upon the nature, and circumstances of the [heavenly and eternal] state . . . Scripture has observed a profound silence. . . . The peculiar hopes and expectations of future happiness proposed in the word of God, as the great encouragement to the patience and perseverance of the Christian—must be understood to refer primarily, if not exclusively, to the rewards which are promised beneath the Millennary kingdom of Christ.” On a statement similar to this, Mr. Gipps remarks: “When I consider that a period of a thousand years bears less proportion to eternity, than the smallest grain of sand does to the whole earth; and that the saints are to live for eternity, I never can conceive, that the Holy Ghost has given such numerous and glorious descriptions concerning the state of the saints during the period of a thousand years, and has left the infinitely more important eternity which follows, wrapt up in darkness. . . . I therefore feel convinced, that an interpretation which would necessarily involve this, to my mind insuperable, difficulty, cannot be the true interpretation, according to the mind of the Spirit.” *First Resurrection*, Note I, p. 17.

^d Birks, *Bloomsbury Lectures*, 1843, p. 243, 244.

rites,—an eternal succession of generations of mankind*, and consequently (for we cannot close

* Such are the expectations entertained by modern Pre-Millennarians of note:—witness Mr. Bickersteth, *Bloomsbury Lectures*, 1843, Lecture XI: Mr. Birks, *Four Prophetic Empires*, chapter xvi; *Outlines*, chapter xv:—Mr. Brock, *Bloomsbury Lectures*, 1849, Lecture X:—Mr. Dallas, *Introduction*, p. 31, 32:—Mr. Molyneux, *Israel's Future*, p. 264—266; *World to Come*, p. 284—289. Of the arguments by which those expectations are corroborated, see Appendix, Note U. Meanwhile these excellent men are, very naturally, most unwilling to allow, that the eternal perpetuation of human corruption and sin must follow as a necessary consequence from the eternal continuation of generations of mankind. Yet surely the conclusion is inevitable. And this Mr. Birks, *Outlines*, p. 355, practically concedes, even when attempting to disprove it. These are his words: “The grace of God which will abolish sin for ever in the children of the resurrection, and swallow up death in victory, must be able to sanctify the *infants of a fallen race* from their very birth, so that their whole life may be one continual and unbroken progress in the love of God their Saviour. Their whole spirit, soul, and body, may thus be *upheld* in blameless purity by the mighty and *victorious* power of the indwelling Spirit of God. To treat this as a thing impossible in its nature, is simply Manichean unbelief, and would imply, that evil must be eternally more powerful than the redeeming grace of God.” Does not Mr. Birks, in speaking of “*infants of a fallen race*,” who require to be “*upheld from their very birth*” by the “*victorious power*” of the “*sanctifying*” Spirit of God, admit the perpetual transmission, from father to son, of a corrupt nature? and will not original sin be still imputed by virtue of Adam’s transgression? And do not both these, in the words of the IXth Article, “in every person born into the world deserve God’s wrath and damnation?” Thus it is tacitly confessed, that there *will* be “an eternal perpetuation of human corruption and sin”—and why not,

our eyes to the legitimate issue of this exegetical process,) an eternal perpetuation of human cor-

I may surely add, of death also? for the wages of sin, original as well as actual, is death? Upon this point I may well adopt the words of Bishop Hall:—"As for those living saints . . . they must still have original corruption in them; that cannot be denied: but it shall be so yoked and restrained, that it shall get little or no ground of them. What a paradox is this! If little, if any at all, surely they are sinners: and sin, wherever, whatever it be, defileth! . . . But shall men have hearts then? And are not the hearts of men deceitful above all things? . . . The children of the saints, who are the free subjects of this kingdom, shall be begotten in sin, conceived and born in sin; and yet be true saints; as if only gross actual sins, from which they shall be restrained, were inconsistent with holiness! *Who can bring a clean thing out of an unclean?* saith Job, chapter xiv. 4." Revelation Unrevealed, p. 108, 109, 117. Mr. Dallas, however, has endeavoured to anticipate and to obviate this serious difficulty. He supposes, that during the Millennium, the nations of the renovated earth will be the subjects of "an educational system," under which that "internal disease,—the flesh,—the birth-sin of the children of fallen Adam,—the carnal nature . . . will be gradually removed by a process of practical and habitual conduct, in a new state of society, under holy influences, with holy examples amongst men, and with enlarged knowledge of God." "This work of eradicating the carnal nature in men, in the Millennium, will be wrought by the Holy Ghost *with* them, and *upon* them, it may be, but not *in* them, as he works now in the saints, and will work then in the Jews"! It appears, however, that universal success will by no means really attend this educational process. There will, indeed, be the appearance of such success. But to "detect the latent poison," Satan will be let loose. Thus will all be discovered in whom "the sediment of original corruption" yet remains. These will perish in the final overthrow, and none will

ruption and sin! The result is, in both cases, practically the same; their thoughts linger amongst the things which are seen and are temporal, when they should be stretching onward and upward to the things which are not seen and are eternal.

And now permit me to gather up and to place concisely before you the whole argument of my discourse.

The subject of our enquiry has been the true nature of the saints' inheritance.

Of "our Saviour Jesus Christ" it is testified that "he hath brought life and immortality to light through the Gospel." To him therefore, as he speaks in the New Testament Scriptures, have we betaken ourselves for instruction upon the point. Nor have we applied to him in vain.

He has indeed assured us, that even now the souls of them that depart hence in the Lord are in joy and felicity. Absent from the body, they are present with Him^ε. But it is to the day of

continue upon earth, but such as are, like Adam of old, "very good." Introduction, p. 27—29. I will not venture to point out all the serious doctrinal error herein contained. Let the reader "prove all things, and hold fast (only) that which is good."

^ε 2 Tim. i. 10.

^ε 2 Cor. v. 6—8. See also Phil. i. 23. "The original terms convey the idea of a present and future *residence*, or *home*: and of *migration* from the one, and immediate *settlement* in the other: ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου—εὐδοκοῦμεν μᾶλλον, ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. I might add to these passages, the case of Stephen. He saw, in vision, 'the glory of God, and Jesus standing on

his appearing that he directs our eyes, if we would learn the full excellency of that glory which shall be revealed^b. "Behold," he saith, "I come quickly; and my reward is with meⁱ."

And what is that reward? It is "an inheritance incorruptible, and undefiled, and that fadeth not away." It is for the whole ransomed church of God to be "for ever with the Lord" in heavenly mansions, to which neither the world, the flesh, nor the devil can ever approach. These are enemies with whom each faithful soldier and servant of Jesus Christ hath to battle here on earth. But they cannot pursue him beyond the grave. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours^k." Much less

the right hand of God.' When, in the moment of departure, he said, 'Lord Jesus, receive my spirit!' did he not expect his departing soul to be admitted to that place of glory, where he had just seen his exalted Lord? Was Jesus to receive it any where else than where he himself was? And is the spirit of the martyred saint not, even to this hour, with the Lord, whom he prayed to receive it?" Wardlaw, Sermons, p. 497.

^b So much is Mr. Cuninghame mistaken, when, in his answer to Dr. Wardlaw's remarks on 2 Cor. v. 6—8. quoted above, he imputes to Anti-Millennarians the idea that *death* is followed by *glory*, and then labours to prove, what is not denied, that *glory* is associated with the coming of the Lord.

ⁱ Rev. xxii. 12.

^k Rev. xiv. 13. "The word *henceforth* may refer to the particular period of the great tribulation; but the latter portion of the verse contains a general statement, so that in all

shall any of these foes spring to life again after the resurrection of the just. That were indeed a dismal retrogression from the perfectly blissful repose of the intermediate state¹. But it shall

ages and under all circumstances, those that die in Him *rest from their labours*.....There they are, at this very moment, before the throne of the Lord. Remember how they mourned for sin, how they wept over its clinging character, how they struggled and prayed against its power; but the last tear was shed when they parted from you, and now they rest, being perfect before God. Remember how the poor, frail, dying body clogged and fettered the motions of the spirit, and how often, with bitter pain, they experienced the fact, that, though the spirit was willing, the flesh was weak; but now these hindrances are for ever gone; they can serve the Lord without either hindrance or fatigue; for though they rest from labour, they never rest from praise.....Remember how they longed after their Saviour, how their heart panted, and their soul thirsted for him; how they mourned the weakness of their faith, the coldness of their love, and the dimness of their spiritual sight. But now they are satisfied in him and by him. There is not even an angel's form to intercept their view of him. They behold his countenance, they rejoice in his love, they hear his voice, and their peaceful resting-place is in the very midst of his throne." Rev. E. Hoare, *Bloomsbury Lectures*, 1849, p. 125, 126, 128, 129.

¹ The following remarks of Bishop Hall are quaint, but just. "What an apparent disadvantage should this be to the blessed souls of the saints departed, to be fetched down from heaven, where they are in perfected bliss, to spend a thousand years upon earth, ere the consummation of their glory? to change the company of angels for men, heaven for earth? To which main and choking objection, there is wont to be offered a double solution. First, were these departed souls in the highest heaven, yet it becomes them, as the angels do, to come down to serve the saints; and...to return to their

not be^m. Immediately the Lord appears shall

bodies again at the commandment of Christ. True; all creatures owe their obedience to their Maker and Redeemer; and the more holy they are, the more ready still they are to pay this tribute of their humble obsequiousness to the will of their God, which is the supreme law, without all pleas of their own inconveniences: but, in this case, where shall we find any such command? where the least signification of the Divine pleasure? Secondly, they say, it is likely the souls of the dead saints are not in the highest, but in a middle place, better than the world, but inferior to the imperial heaven, which is meant in the New Testament by Paradise." *Revelation Unrevealed*, §. 9. p. 115, 116. The Bishop truly is dealing with Millennarians of a bygone age; but there is no little affinity between the "solutions" to which he replies, and those which are given now-a-days. Witness as to the first, Mr. Brooks, *Abdiel's Essays*, p. 147, 148: Mr. Birks, *Outlines*, p. 304, 305: as to the second, Mr. Cuninghame's *Answer to Dr. Wardlaw*, p. 5—14: Mr. Brooks, *Abdiel's Essays*, p. 120—126.

^m "But even their rest,—the rest of the departed,—is imperfect. It is but the foreshadowing of that which is to come,—one of the lower ridges of the mountain range.....In the first place, it is the rest of only a portion of God's elect.....In the next place, even with themselves it is incomplete...the poor body is [still] lying under the curse of death, corrupting in the grave....Nor is the triumph of the Redeemer yet perfected...how can there be perfect rest...till the last enemy is destroyed?.....We have ascended two of the lower ridges in the range, but now we are to look out for the lofty mountain-top, which towers in heavenly grandeur above them all. *This perfect rest we shall find in the advent.* 2 Thess. i. 7....There is much added, but there is nothing taken away.....There will be nothing remaining, nothing undone; all will be finished, all complete; and he will rejoice over us with joy, while he rests in the blessedness of unfathomable and unfettered love." Hoare, *Bloomsbury Lectures*, 1849, p. 131, 132, 133, 144.

his Church, now for a time militant here on earth, become, on the destruction of every foe, the Church everlastingly triumphant in heaven.

This blessed, this satisfying hope is, I am bold to say, the only hope which the Lord himself connects with his glorious appearing.

But our Pre-Millennarian brethren cannot accept this unequivocal testimony of Scripture's most plain, literal, and dogmatic portions. True it is, that that testimony is confirmed by the whole tenor of those resplendent chapters, in which, as though ordinary language were unequal to the task of adequately representing the glories of the redeemed, the Apocalyptic seer has taken refuge in a crowd of the very choicest symbols which earth can afford. Still must the doctrines of a first resurrection and a personal reign be retained, still must they be permitted to dim the whole brightness of our prospect. The inheritance of the risen saints is no longer heavenly, but earthly; no longer incorruptible, no longer undefiled. Yes! the whole scene is changed! We find that we have been brought once more to earth;—not a newly created earth, which may possibly be a fitting abode for Christ and his Church during the countless ages of eternity, but to the very earth that now is, improved it may be, but by no means perfected. True it is, that the same illustrious being stands foremost as the object of supreme admiration. But no longer does he stand alone:

no longer can the bride, rejoicing in the individual perfection of her members, and the corporate completeness of her company, gaze only on him whom her soul loveth. No! the seed of Jacob, the nations of the Millennial earth, conspire to distract her affections and to awaken her solicitude. For the marriage supper of the Lamb is not without its cup of bitterness; the world is there, sin is there, death is there: and soon will Apollyon himself come forth with all the hellish malice of aggravated despair to mar, perchance for centuries, the Millennial bliss of those high festivities^a. And what lies beyond the day of his signal overthrow? Every thing definite is earthly still!

Surely, brethren, it is but prudence to pause before we accept these carnal, these shortlived, these disappointing Pre-Millennarian complexities in exchange for the spiritual, the eternal, the satisfying felicity of the catholic hope. Nay, rather, it is our duty to reject them altogether. For the written word has, not on the present occasion only, but at every previous stage in the progress of our enquiry, recorded its most emphatic protest against the doctrine of a personal reign.

And yet in the very teeth of Creed and Scripture alike, that doctrine holds its ground. What can be the secret of its strength? That secret may be detected, I believe, in its sensuous character. Things heavenly are clothed in beautiful earthly

^a Molyneux, *World to Come*, p. 234, 235.

forms. Man, shrinking as he ever does from the effort which faith requires, eagerly embraces a tenet, which gives to things future a substance and a form cognizable by his natural senses. And the stern reluctance of the apostolic writings, and the startling self-contradictions of Chiliasm itself, are as nothing beside the ravishment with which fancy wanders amidst the varied scenes of Millennial glory.

Many of our brethren doubtless,—protesting that we have nothing to do with details, and that we should leave difficulties with God,—soar far above these carnalities. With them an inverted order of enquiry into the sacred records has been the main, though probably not the only, cause of their embracing the hope of a personal reign. But they have a heaven-born nature, which refuses to submit to the consequent degradation. They are therefore apt to leave every thing behind which is specifically Millennial, and to advance with us into the Scriptural, the real glories of eternity°. Even these suffer by the admixture

° See, for example, that richly edifying Sermon by the Rev. Edward Hoare, (in the Bloomsbury Lectures for 1849,) on “The Rest which remaineth for the people of God,” from which extracts have been given above. I do not think that his application of Rev. v. 8, 9, 10, to the departed saints, is correct: nor am I quite sure that he has taken Heb. iv. 9, in its *intended* meaning; but as to the three stages of rest, which he enumerates and beautifully describes, there is scarcely a word which I do not conceive to be thoroughly

of the sensuous element. For to debase, to vitiate, and to limit the Christian's expectation, must ever, so far forth as it has any effect at all, have a deteriorating influence upon the tone of Christian piety. The stream never can rise higher than its source.

And then the majority of their disciples are not so spiritually minded. Such will, and such do, eagerly seize upon those carnalisms, which are in very truth part and parcel of the Pre-Millennial system^p. And great is their consequent peril.

Scriptural. In these statements especially is he right; i. that there is no retrogression in the future happiness of the redeemed: ii. that they shall enter upon their perfect consummation and bliss at the second advent of the Lord. "How then," the reader will ask, "does Mr. Hoare deal with the Millennial phenomena, to which I have been compelled to direct my attention?" Let Mr. Hoare himself reply; "In thus speaking of the rest of the advent, *it will be needless to draw any distinction between the two great periods into which the coming rest may be again divided, by the delivering up of the kingdom as described in 1 Cor. xv. 24. The final hope presented to us in Scripture is the advent; and the kingdom then to be introduced is the resting-point for our present faith. Now, this rest has all the features of the rest in heaven. There is much added, but there is nothing taken away.*" That is to say, this holy man quits all that is specifically Millennial, and advances with us into the Scriptural glories of eternity.

^p That the reader may judge that there is reason for such severe censures, I place before him the following extracts. "People complain," says Mr. Molyneux, "of sameness in Holy Scripture, of difficulty to keep up a lively interest in its study and investigation! and how is it possible to be otherwise, when the most intensely interesting portions, the

Sentimentalism may easily be mistaken for spirituality. And imaginative students of prophecy may fondly persuade themselves that they are believers, when they are but speculators; that they love Christ's future appearing, when indeed they know little of his present manifestation in their souls.

Let us, my brethren, beware of so great a delusion. Whatever may be the opinions we form concerning the future, let us pray, as those who know that except Christ be revealed in them now, the day of his second coming must

most diversified in subject matter, the most animating in prospective influence, the most stirring in immediate tendency—are deliberately and systematically passed by? There must be, thus, a sameness in Scripture; how is it possible to be otherwise? And how is it possible that a lively and growing interest in its investigation and research should thus be sustained?" *Israel's Future*, p. 267. "Some," says Mr. Bonar, "wish to brand all this as carnal. But what do they mean by carnal? Is it sinful, fleshly, corrupt? Do they mean this? Then I answer, it is not carnal; it is holy, it is spiritual. If by carnal they mean human, natural; I admit it. It is human, it is natural. God meant it to be so. It was the God who made us, that gave us these longings for visible, palpable intercourse, this delight in hearing, seeing, handling each other. Without these, our nature cannot be satisfied. And just that we might be satisfied, he sent us his Son in the likeness of an elder brother. ... Our union with Christ by faith necessarily leads us to desire closer and more sensible union. . . . To know that I am his and that he is mine, and yet not to long to behold and *embrace* him, is strange inconsistency, nay, it is undisguised coldness and estrangement." *Landmarks*, p. 79, 80.

be to them a day of unutterable woe; let us, I say, pray with the Psalmist, "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance^a."

^a Psalm cvi. 4, 5:

LECTURE VII.

THE THOUSAND YEARS AND THE LITTLE SEASON.

REVELATION XX. 1—9.

AND I SAW AN ANGEL COME DOWN FROM HEAVEN, HAVING THE KEY OF THE BOTTOMLESS PIT AND A GREAT CHAIN IN HIS HAND. . AND HE LAID HOLD ON THE DRAGON, THAT OLD SERPENT, WHICH IS THE DEVIL, AND SATAN, AND BOUND HIM A THOUSAND YEARS, AND CAST HIM INTO THE BOTTOMLESS PIT, AND SHUT HIM UP, AND SET A SEAL UPON HIM, THAT HE SHOULD DECEIVE THE NATIONS NO MORE, TILL THE THOUSAND YEARS SHOULD BE FULFILLED: AND AFTER THAT HE MUST BE LOOSED A LITTLE SEASON. AND I SAW THRONES, AND THEY SAT UPON THEM, AND JUDGMENT WAS GIVEN UNTO THEM: AND I SAW THE SOULS OF THEM THAT WERE BEHEADED FOR THE WITNESS OF JESUS, AND FOR THE WORD OF GOD, AND WHICH HAD NOT WORSHIPPED THE BEAST, NEITHER HIS IMAGE, NEITHER HAD RECEIVED HIS MARK UPON THEIR FOREHEADS, OR IN THEIR HANDS; AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS. BUT THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. THIS IS THE FIRST RESURRECTION. BLESSED AND HOLY IS HE THAT HATH PART IN THE FIRST RESURRECTION: ON SUCH THE SECOND DEATH HATH NO

POWER, BUT THEY SHALL BE PRIESTS OF GOD AND OF CHRIST, AND SHALL REIGN WITH HIM A THOUSAND YEARS. AND WHEN THE THOUSAND YEARS ARE EXPIRED, SATAN SHALL BE LOOSED OUT OF HIS PRISON, AND SHALL GO OUT TO DECEIVE THE NATIONS WHICH ARE IN THE FOUR QUARTERS OF THE EARTH, GOG AND MAGOG, TO GATHER THEM TOGETHER TO BATTLE: THE NUMBER OF WHOM IS AS THE SAND OF THE SEA. AND THEY WENT UP ON THE BREADTH OF THE EARTH, AND COMPASSED THE CAMP OF THE SAINTS ABOUT, AND THE BELOVED CITY: AND FIRE CAME DOWN FROM GOD OUT OF HEAVEN, AND DEVoured THEM.

I SAID in my opening lecture, that though the Millennarian controversy originates in the Apocalypse, it cannot be decided by it. Recourse must be had to those portions of the divine word which excel, not in point of inspiration, but in point of literality of doctrinal statement concerning the matters involved*.

* p. 10—12. “Id primum generatim observo: ea quæ nos de resurrectionis tempore produximus, ex concionibus Christi et Scriptis Apostolorum dogmaticis desumpta, propriis ac planis verbis exposita esse: ea vero quæ ex prophetico et mystico Apocalypsios volumine proferuntur, arcano et ænigmatico involuta esse dicendi caractere. Utrum autem probabilius est, magisque cum ratione consentit, ut plana et dogmatica dicta a nativo verborum significato detorqueamus, quo cum iis consentiant quæ ex vaticiniorum perplexis ænigmatibus collegisse nobis videmur: an vero ut anxio pede procedamus in evolutione arcanorum istorum oraculorum, nihilque nobis in iis imaginemur quod a clare expositis fidei dogmatibus abludat?” Witsius, in *Symbolum*, Exercitatio xxvi, *Herbornæ Nassaviorum*, 1712, p. 455. “Let any sober man judge whether this one only mention of a thousand

I have, accordingly, endeavoured to ascertain from the other New Testament Scriptures, (as being at once unfigurative in their style and full in their statements,) whether that interpretation of this passage is admissible, which conducts us to a Pre-Millennial Advent and a Personal Reign. The answer has, we think, been in the negative. For we have found, that the doctrine of such an advent and such a reign is incompatible with what the Lord and his apostles plainly and abundantly teach concerning the kingdom of heaven,—the ingathering and glorification of the church,—the judgment of quick and dead,—and the future state of the blessed.

Now it cannot indeed with justice be demanded, as the price of your adhesion to this negative conclusion, that I should set up another and a counter interpretation of the passage before us^b.

years in a hard prophecy, Rev. xx. under the expository circumstances now named, will warrant a man to preach a new gospel and kingdom of Christ to the world, without any proof from all the plain words of Christ himself and his apostles, and directly against them. He that well considereth Prophetical language, will think that articles of faith should be founded on plainer words." Baxter, *Glorious Kingdom*, p. 40, 41.

^b This is what Mr. Bonar demands in his *Prophetical Landmarks*, p. vii, xx, 69—71. But surely something was done when the systems of Ptolemy and Tycho Brahe were proved to be unsound, even though Galileo and Newton had not yet established the general truth of the Copernican theory of the universe. Nor would an astronomer have been justified

The question will, notwithstanding, recur to every thoughtful mind, "The Revelation of St. John is a divine book;—I am encouraged to study it by the promise of a special blessing^c,—and this chapter is a portion of it,—how am I to understand it?"

I shall not have done amiss to day, if I can satisfy such an enquirer that other solutions of this remarkable vision are possible than that which Pre-Millennarians would have him adopt. More than this I can scarcely hope to do. For these verses have exercised the ingenuity, and laid under contribution the learning of great and good men, more in number perhaps than have laboured upon any other single passage of God's word^d. And yet the problem remains undetermined still.

Before we begin, let us not fail to call upon the Father of lights^e,—beseeching him for Jesus' sake to open the eyes of our understanding, so that, even if this mystery be not revealed to us, we may at least, by the illumination of his Holy Spirit, behold such other wondrous things in this part of his law^f, as may prove that it also is "pro-

in adhering to either of the former, because, as yet, the latter had not been to his mind satisfactorily proved.

^c ch. i. 3: xxii. 7.

^d Mr. Elliott gives, in the Appendix to the fourth volume of his *Horæ Apocalypticæ*, a very complete "Sketch of the History of Apocalyptic Interpretation."

^e James i. 17.

^f Psalm cxix. 18.

fitable for doctrine, for reproof, for correction, for instruction in righteousness^g."

It will serve at once to reduce the field of enquiry within the limits of a single discourse, and to prepare the way for the two alternative expositions I wish to submit to your notice, if, before entering upon the direct consideration of its twentieth chapter, I first lay down, as postulates, certain fundamental principles with regard to the Apocalypse in general, upon which the majority of Protestant interpreters, whether Millennarians or not, are (as I think, upon sufficient and satisfactory grounds) fully agreed.

I assume then, in the first place, that, as to its subject and style, the Revelation is a book, in which events belonging to the Christian dispensation are set forth in symbols^h, many of

^g 2 Tim. iii. 16.

^h If the reader concede the fact, that the Apocalypse is generally symbolical in its character, he will understand me when I say, that the alleged facility with which a literal construction may be placed upon the earlier part of the chapter now before us, is no proof that such an interpretation is the right one. On the contrary, there is a *prima facie* presumption against it, on account of its very literality;—for that literality is out of keeping with the generally figurative style of the book. It is however replied, that we give a literal construction to the closing verses of the very chapter in question, and thus desert our own fundamental principle. This however is not a correct representation of the case. We regard this part also of the chapter as symbolical. But in the course of our hermeneutical researches, we are led by

which are borrowed from the times of the Jewish œconomy¹.

From this it follows, as a corollary, that, in dealing with those symbols, we must beware of such interpretations of them, as, being drawn from other than inspired sources, may have no better authority than accidental coincidence, prejudice, or fancy. A comparison of any given passage with other Scriptures may lead to a result very different from that which may, from the

the literal portions of the divine word to the conclusion, that this is one of the instances in which the thing signified is its own symbol. See Lecture I. p. 11. Thus do we admit a literal construction, if our brethren will have it so,—not because it is literal,—not because it is, in itself (taken apart from all the rest of Scripture) possible,—but because, being thus possible, the rest of Scripture proves it to be also necessary. On the other hand, supposing a literal construction of the earlier part of the chapter to be as easy as Mede, (Epistle xx. Works, p. 943.) Greswell, (Parables, vol. i. p. 315, 316.) and others assume it to be, we reject it notwithstanding, because of its incompatibility with the analogy of Scripture in general; and in doing so, we are, as I observed above, confirmed by the general character of the Apocalypse itself. The reader who is at all disposed to question the symbolical nature of the Revelation, will do well to consult Mr. Birks' Sacred Elements of Prophecy, chapter x. §. ii. pages 250—260, from which extracts are given in the Appendix, Note FF.

¹ See Mede, as quoted in note m on p. 84 of this work. See also Sir Isaac Newton's Observations on the Apocalypse, chapter ii; Birks, Elements of Sacred Prophecy, p. 296; Bonar, Prophetical Landmarks, p. 220—222; Elliott, Horæ Apocalypticæ, vol. iv. p. 200; Daubuz, Preliminary Discourse, p. 5—7.

neglect of this principle, have preoccupied our minds^k.

I assume, in the second place, that as to its chronology, the Revelation ranges over a period of time neither wholly past nor wholly future; but extending, if not from the ascension of Christ^l, at least from the date of the book to the consummation of all things^m. It is, in fact, the prophetic story of "the kingdom of heaven,"—setting forth the sowing of the good seed,—the springing up of the tares,—the growing together of both until the harvest,—their final severance, and the shining forth of the righteous in the kingdom of their Fatherⁿ.

^k "You, my younger friends, will be surprised with the light which the ancient Hebrew prophets reflect on the Apocalypse. Let them be your commentators. You will perceive how St. John the Divine adopts their glowing imagery: how he takes up the prophecies of David, Joel, Isaiah, Ezekiel, Daniel, and Zechariah, and of other Hebrew seers, as if they were earlier chapters of his own Apocalypse: how he adds his prophecy as a sequel and continuation of theirs; or rather, to speak more correctly, how the same DIVINE SPIRIT, who spake by the prophets in the Old Testament, completes his own work by the Book of Revelation in the New." Wordsworth, Christopher, D.D. *Hulsean Lectures on the Apocalypse*, London, 1849, p. 162—164.

^l See the opening of the First Six Seals, by the Rev. H. Moule, Vicar of Fordington, Dorset, 1853, p. 31, 32.

^m Thus Mede calls the Apocalypse the "*Codex fatidicus consiliorum Dei, quo series et ordo rerum gerundarum ad secundum illum et gloriosum Christi adventum pertexebatur.*" Works, b. iii, p. 545.

ⁿ See Lecture II. p. 48—51.

From this it follows, as a corollary, that, while we may not, on the ground of Præterism^o, positively affirm that the thousand years are certainly past,—so neither can we admit, on the ground of Futurism^p, that they are unquestionably yet to come.

I assume, in the third place, that, as to its method, the Revelation does not, in thus treating of the history of Christendom, observe an unbroken and continuous order. It is “not,” says a learned writer of the present day, “a consecutive prophecy. Rather it is to be regarded as a synoptical system of coordinate prophecies.” For it consists “of frequent anticipations, and frequent recapitulations. The inspired writer, borne as it were on the wings of the Spirit, hastens on to future events, which he will again describe more fully hereafter ; then,

° For a full discussion and refutation of the various modifications of Præterism, see Mr. Elliott's Appendix to the Fourth Volume of his *Horæ*, Part ii. p. 529—557.

^p The reader who is anxious to arrive at the truth concerning the Futurist Scheme,—a scheme so much in favour with Romanizing divines,—will do well to consult Mr. Birks' masterly work on “the Elements of Sacred Prophecy,” a book of which it may well be said in words which the late Mr. Faber (*Prophetical Dissertations*, vol. i. p. xii, xiii.) applies to Mr. Birks' subsequent work on the Four Prophetic Empires of Daniel, that “it fixes the old protestant foundations . . . which some modern adventurers have attempted to shake, by a strength of almost mathematical demonstration, which few indeed have equalled, and which certainly none have excelled.” See also Mr. Elliott's Appendix, as quoted above.

when he has arrived at the brink of the consummation of all things, he suddenly returns, either to the first age of Christianity, or to some intermediate point; and then, beginning as it were from a fresh source, he travels down by a new stream: and this he does several successive times¹."

From this it follows, that, if notes of sequence be not found, we cannot positively conclude, from the fact that chapter twenty succeeds chapter nineteen in the order of the text, that therefore the events prefigured in the one shall succeed the events prefigured in the other. "If notes of sequence," I say, "be not found." For such notes do, in certain cases, determine for us the order of time. Thus, in the seventh chapter, the relative chronological position of the sealing vision is determined by the introductory words, "And

¹ Wordsworth, Hulsean Lectures on the Apocalypse, p. 30. For further information upon this point, and a just estimate of the invaluable services of Joseph Mede in the matter, see Bishop Hurd's tenth Sermon in his Introduction to the Study of the Prophecies. Mede "constructed," says Mr. Marsh, (Essay V, p. 8,) "his famous scheme of the Apocalypse by a reference to the chronological marks in it alone without any aid from history, judging it fit to lay down canons of interpretation, before history was consulted, lest points of resemblance should bias the judgment, and lead it to construe partial coincidences into actual fulfilments of prophecy. We may not perhaps acquiesce in the correctness of all his synchronisms. But it is impossible not to admire the cautiousness of his research, and the impartial fairness and honesty of his method of reasoning."

after these things I saw four angels, standing on the four corners of the earth¹." Such notes again you will observe in both the eighteenth and nineteenth chapters. In the former we read, "And after these things I saw another angel come down from heaven²." In the latter we find the words, "And after these things I heard a great voice of much people³." But the case is otherwise when we come to chapter twenty: there we have no such mark of chronological sequence; we simply read, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand⁴." The question therefore of the chronological position of this chapter remains open. Chapter twenty may, or may not, chronologically follow chapter nineteen. It may be that it carries on the prophetic series which begins with chapter seventeen; or it may be that in it we are invited to retrace our steps, and to contemplate, from another point of view, events which have already been prophetically told.

Which of these alternatives we adopt will almost entirely depend upon the interpretation

¹ v. 1. "That the sealing of the 144000 succeeds upon the expiring of the sixth seal the transition shews, *μετὰ ταῦτα εἶδον, after these things I saw*: which I never find used but when that which follows in the narration, follows also in order of time." Mede, Remains on some passages in the Apocalypse, Works, Book III, p. 724, 726.

² v. 1.

³ v. 1.

⁴ v. 1.

we are led to give to the symbols of the twentieth chapter itself. To that chapter therefore we may now, without further delay, direct our attention.

I may safely assume, that it exhibits symbolically two successive periods in the history of Christendom; periods the latter of which is immediately followed by the final judgment and the eternal state. The first is represented as lasting for a thousand years, and is characterized by a binding of Satan, a reign of the martyrs with Christ, and a first resurrection^{*};—the second is said to endure but for a little season, and is marked by a loosing of Satan, a deceiving of the nations, and the attack of Gog and Magog upon the camp of the saints and the beloved city⁷.

It is with the former of these two periods that we are to day principally concerned. What is meant by this binding of Satan,—this reign of the martyrs,—and this first resurrection?

My purpose is to set before you, with a concise summary of the arguments by which they are respectively maintained, two different anti-Pre-Millennarian views of the subject;—the one regarding the thousand years as yet to come,—the other treating them as already past.

And FIRST let me exhibit in outline that very generally received anti-Pre-Millennarian theory, which, regarding the thousand years as still future, has been commonly called "the spiritual view,"

^{*} v. 1—6.

⁷ v. 7—9.

from the fact that it gives a spiritual significance to Satan's binding, the martyrs' resurrection, and the reign of the saints with Christ.

Its advocates agree with Pre-Millennarians in the opinion, that the twentieth chapter of Revelation chronologically follows the nineteenth^a. With them they affirm, that the seventeenth, eighteenth, and nineteenth chapters set forth the fall of Papal Rome, the mystic Babylon^a. That fall truly has not yet taken place. But it soon shall. The various lines of the prophetic periods, traced by Daniel and St. John, meet in a point of time not far distant^b. When those periods have expired, then shall the Lord consume that wicked one with the spirit of his mouth, and destroy him

^a Vitringa, *Anacrisis Apocalypsios*, in cap. xx. 1—15, p. 836—844. Birks, *Outlines*, p. 103: Four Empires, p. 296, 297.

^a The reader who is anxious to arrive at a correct conclusion on the question, "Is the Church of Rome the Babylon of the Book of Revelation?" will find himself well repaid by a reference to Hurd's Introduction, Sermons vii, viii, xi; Davison on Prophecy, Discourse x; and Wordsworth's *Hulsean Lectures on the Apocalypse*, Lectures xi, xii; or to a separate Essay by the same author, having the above question for its title, and published by Rivingtons, London, 1850. I refer to these authors more particularly, not only because of their well-established reputation for learning and ability, but also because they cannot be suspected of having what some might consider too strong a Protestant bias.

^b See an interesting diagram opposite p. 239. of Mr. Elliott's fourth Volume.

with the brightness of his coming,—as described in the nineteenth chapter,—and the church enter upon the glories of the Millennial age, as described in the twentieth chapter.

But here Post-Millennarians,—for by that name I venture, for brevity's sake, to designate those writers whose views I am now propounding,—here, I say, Post-Millennarians diverge from their Pre-Millennarian brethren. For what is the nature of this coming? and in what do those glories consist?

Pre-Millennarians, as you have already learnt, affirm, that this coming of Christ will be personal, and that the glories of the Millennial age will consist, negatively in the complete cessation of all moral and physical evil, in consequence of the literal incarceration of Satan;—positively in the abundant outpouring of every temporal and spiritual blessing upon earth and its inhabitants, in consequence of the visible and personal presence of Christ and his glorified saints among men.

But Post-Millennarians contend, that they who thus interpret the Apocalyptic symbols, do not interpret them according to the strict analogy of the passages in which they have been previously used. And you will judge that herein they reason well, if with me you will carefully examine, in the light of Scripture itself, the several symbols employed in the passage under debate.

Take that symbol in the nineteenth chapter, which is supposed to describe the personal advent of the Lord^c. The words run thus: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations^d."

The very reading, surely, of this passage is enough to convince you, that that interpretation which makes it describe a potential coming of the Lord by the triumphs of his Gospel is far more natural than that which makes it announce his personal advent^e. And Scriptural precedent is decidedly in favour of such a conclusion. Listen to the words of the forty-fifth Psalm: "Thou art fairer

^c Begg, *Connected View*, p. 85—88, Birks, *Bloomsbury Lectures*, 1843, p. 201—203: *Four Empires*, p. 329, 330: *Outlines*, p. 81—94.

^d v. 11—15.

^e See Faber, *Sacred Calendar*, vol. iii. p. 424—466: *Prophetical Dissertations*, vol. ii. p. 125—135. Brown, *Second Advent*, p. 442—446. Gipps, *First Resurrection*, Note D, p. 6, 7.

than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee^f." Listen once more to the words of the sixth chapter of the Revelation: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer^g." In respect of both these passages, we have high Pre-Millennarian authority^h for discerning a potential, as distinguished from a personal coming of the Lord,—by those successes of his Gospel which marked the progress of his apostles. "Thanks be unto God, which always causeth us

^f v. 2—5.

^g v. 1, 2.

^h Mede, *Comment. Apocalyp. Pars i, de Sigillis*, Works, p. 547. Daubuz, *Perpetual Commentary*, p. 229—236. Cunningham, *Dissertation on the Seals and Trumpets of the Apocalypse*, London, 1832, p. 3—7. Jenour, *Rationale Apocalypticum*, vol. ii. p. 218—222. See also that modest but valuable anti-Millennarian work by the Rev. H. Moule, "The Opening of the First Six Seals." Lecture III.

to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place¹." We are but consistent if we discover a similar advent,—a similar potential coming for the destruction of antichrist, in the closing vision of the nineteenth chapter^k.

But we leave this, and come to the symbols of the twentieth chapter itself.

Take the binding of Satan. The words are these; "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more^l."

These words are, as I have already intimated, taken by Pre-Millennarians to foretell the complete suspension of all Satanic agency upon earth during the thousand years^m.

¹ 2 Cor. ii. 14.

^k Mr. Birks, *Four Empires*, p. 330. affirms, that if we exclude the personal advent from Rev. xix. we leave it unpredicted in the Apocalypse altogether. But surely this is not the case. Does not Rev. xx. 11—15. exhibit a distinct figuration of that advent? a figuration moreover, which harmonizes better with other predictions of the same event, than the vision of the Warrior Horseman? See, for example, Matt. xxv. 31—46: 2 Peter iii. 10—13.

^l Rev. xx. 1, 2, 3.

^m Greswell, *Parables*, i. p. 143, 230. Birks, *Outlines*,

But Post-Millennarians very truly deny, that such an interpretation of the symbol is according to Scripture precedent.

To prove that they are right, I might refer you to the words of our Lord, "I beheld Satan as lightning fall from heaven";—and to the words of St. Peter, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment°." These surely, when viewed in connection with those other words of St. Peter, "Be

p. 94—99. The latter author adduces Isaiah xxiv. 21, 22, and xxvii. 1, as passages in which "the same fact is substantially revealed, and which establish a conclusive harmony of Scripture statement upon the subject of Satan's binding." With regard to Isaiah xxiv. 21, 22, he asserts that "the statement is specific, and the agreement with the words of the Apocalypse is punctual and complete"! Let, however, Dr. Henderson be heard. On Isaiah xxiv. 21, 22, he remarks with reference to an exposition akin to that of Mr. Birks, that "*ἡ τῶν πᾶσιν ψεύδος of all such interpretation lies in taking the words מְקִינָה מְקִינָה in a literal sense, whereas it is manifest from the connexion, they are to be understood figuratively. . . .* What Isaiah, therefore, here predicts, is the subversion for a season of the entire Jewish polity, or the removal to Babylon both of those who ministered in the temple, and of the royal state . . . בּוֹר and מְקִינָה are parallel. The former is descriptive of the most ancient kind of prisons, which consisted of empty cisterns that narrowed towards the mouth, so that it was scarcely possible for those who were confined in them to make their escape without assistance." Dr. Henderson explains, ch. xxvii. 1 of "the complete destruction of the Babylonians."

° Luke x. 18.

° 2 Peter ii. 4.

sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour^p,"—would prove, even if we had no other passages to adduce, that a fall, an incarceration of Satan, may be consistent with a restless activity of that evil one among men^q.

But we need not to travel out of the Revelation: for we have in that book frequent reference to the energizing of Satan. A review of his Apocalyptic history will prove, that his symbolic binding by no means implies his personal banishment from this world, or the total cessation of all his personal agency among men.

Let me refer you in the first place to chapter nine. It is one to which I shall have occasion, more than once, to recur.

At the first verse we read, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." The special mission of these locusts is next declared, and their bodily appearance described. It is then added in the eleventh verse, "And they had

^p 1 Peter v. 8.

^q Similarly Matt. xii. 29.

a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

This vision,—by the almost unanimous consent of Apocalyptic interpreters,—prefigures the rise and spread of the Mahomedan imposture^r. But does that emission of Apollyon from the abyss, which the coherency of the symbolic story seems to require, imply that, till he was so released, he was personally banished from earth, and, with him, all moral and physical evil? Certainly not.

Let me now direct your attention to another passage. In the seventh and following verses of chapter twelve we thus read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels

^r Mede, *Comment. Apocalypt. Pars i. Works*, p. 579—584. Daubuz, *Perpetual Commentary*, p. 298—322. Newton, *Bishop, Dissertations*, vol. iii. p. 96—126. Faber, *Sacred Calendar*, book iv. chapter vii. Cuninghame, *Seals and Trumpets*, p. 102—109. Birks, Rev. T. R., *The Mystery of Providence, or . . . Historical Exposition of Rev. viii. ix.* London, 1848, chapter ix. p. 238—298. Elliott, *Horæ Apocalypticæ*, vol. i. p. 389—442. Gell, Rev. P., *on the Revelation*, London, 1854, vol. i. p. 124—152.

were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."

This vision is, by a very large class of expositors, taken to foretell that overthrow of Paganism, which followed upon the conversion of Constantine*. Until that era Satan had ruled in the political heaven. But the Gospel had been gradually winning its way, and now it has triumphed. Michael and his angels have prevailed against the Devil and his angels, neither is Satan's place found any more in heaven. The state has become Christian. But does this imply that Satan has ceased to be present as a tempter, or as the author of moral and physical evil?—does it even imply that he has no longer any influence in matters of religion, in those high places of political power which are symbolized by heaven†? Assuredly not!

* Mede, *Comment. Apocalypt. Pars II, Works*, p. 610—617. Vitringa, *Anacrisis Apocalypsios*, in *Cap. xii.* 7—12. p. 535—548. Daubuz, *Perpetual Commentary*, p. 378—381. Newton, *vol. iii.* p. 210—214. Cuninghame, *Seals and Trumpets*, chapter xi. p. 177—190. Elliott, *Horæ Apocalyptice*, *vol. iii.* p. 5—28.

† Mr. Birks, in his *Outlines*, p. 99—101, meets this argument by what seems to be, in effect, a denial of the figurative character of the ejection of Satan from heaven. He takes it to pourtray the fulfilment of the Lord's words in *Luke x. 18.*

And now to return to the twentieth chapter. We cannot, as Post-Millennarians very reasonably protest, with the recollection of these previous uses of analogous figures fresh in our minds,—

He evidently believes the “heaven” to be literal, and the dejection of Satan therefrom to be his expulsion for ever from all such immediate access to the Divine presence, as he is represented as enjoying in the case of the patriarch Job! “The binding of Satan,” adds Mr. Birks, “is a second stage of the same overthrow.” But can Mr. Birks go through with this exposition of Rev. xii.? Was the parturient woman also “in heaven?” And is it true that the Devil and his angels “fought” “in heaven,” against Michael and his angels?

“There is nothing in Scripture,” says Archdeacon Garbett, “to justify the conclusion, that the binding of Satan means a complete suspension of his influence, or a removal of *sin* from the world at large. *Man's heart has sin enough without the temptation of Satan.* Nor will there ever be a time, till the final judgment removes both sin and death, when the people of God will be free from warfare in their own souls, or Satan cease from influencing with a fatal delusion multitudes of souls within the visible Church. . . . At all events, if we explain it to mean merely a partial suspension of his influence in mundane affairs, the analogy of Scripture is in favour of such an interpretation. Thus *even at present*, Satan and his angels are described as being ‘cast into hell’—‘delivered into chains of darkness, and reserved in everlasting chains unto the judgment of the great day,’ 2 Peter ii. 4. and Jude 6. So the occasion of the disciples of Jesus casting out devils, drew from our Lord the declaration, ‘I beheld Satan as lightning fall from heaven.’ And in this very book of the Revelation, which is more to the purpose, chap. xii. 7. ‘And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their

admit that the Millennial binding of Satan must mean his personal banishment from earth, and the total suspension of his personal agency among men. The utmost, they say, that we can concede is this,—that he may, for the period denoted by the thousand years, be withheld from attaining a dominant influence among the nations of the earth. Popery and infidelity have been his allies,—by their means he has deceived the nations,

place found any more in heaven. . . . He was cast out into the earth, and his angels were cast out with him.' *Now here is strength of expression at least equal to that which we are now considering; and yet the best commentators consider it to have been fulfilled when idolatry, as the religion of the Roman empire, was overthrown by Constantine and his immediate successors.* If a person unacquainted with the genius of the prophetic Scriptures were to interpret this passage with reference solely to the force of the expression, as it stands by itself, he would certainly infer, that less could not be intended than the total suppression of idolatry, and subjugation of the satanic influence. Yet, in reality, the fulfilment only extended to the Roman empire, and left the greater part of mankind, as now, sunk in gross idolatry. And even in the Roman empire itself, idolatry, though no longer the religion of the state, can hardly be considered to have been effectually suppressed; and soon sprang up, after its temporary defeat, with fresh vigour under the papal rule. No doubt every thing in these and other prophecies is not partially but completely fulfilled according to the Divine intention, and there are many spiritual relations and connections in them all which we cannot discern or estimate; but there is enough in what I have here mentioned to suggest great caution in the *specific* fulfilment on which ardent minds insist, *admitting no degrees, or any thing short of what they judge the very mind of the Spirit.*" Bampton Lectures, vol. ii. 364, 365, note.

—but (on the present hypothesis,) they exist no more, and for a thousand years the evil one is not permitted to gather another host. And such is, accordingly, the explanation they give of Satan's binding: an explanation which, in their judgment, harmonizes well with his foregoing symbolic history.

But Post-Millennarians invite us further to consider the symbol of the First Resurrection. We read at the fourth verse these words; "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection."

We shall have occasion by and by to ask you whether the original Greek warrants that variation of tense which the English exhibits, when it renders the Greek aorist in one part of the verse by the English pluperfect; in another part by the English imperfect. But I leave the former part of the verse for the present, and take only the words, "This is the first resurrection."

Pre-Millennarians, as you are well aware, take these words to signify, that they who so live and reign with Christ for the thousand years, are the

saints who shall have been raised from the dead at his appearing.

Now, without pausing to enquire by what authority that which is certainly spoken of the martyrs only^{*}, is extended to all the people of God alike, it may well be asked, whether a symbolic Resurrection necessarily implies the resurrection of the persons,—whether it does not rather designate the revival of the principles of which those persons were once the representatives ?

* As confessed by Mede, Remains, Works, p. 750. The remarks of Mr. Gipps upon this point are valuable;—"Not only would the description here given exclude *all the living saints*, but it would exclude the far greater part of the saints *who have died*. For only those *who have been beheaded for the testimony of Jesus and for the word of God, and who worshipped not the beast and his image, &c.* are described as reigning with Christ. This limitation, therefore, would exclude all the saints who lived during the four thousand years which preceded Christ's first coming; and all that vast multitude of men who lived during the first ages of Christianity, previous to the establishment of Popery, except such of these three classes as actually suffered martyrdom. When, therefore, I consider the infinite importance to all the saints, of the event here described, if it were really intended to include them all, and when I find that the Holy Ghost, instead of giving a description of those that reign, which will *include* all the saints, has given one, the obvious meaning of which *excludes* the greater part of them; I feel convinced that he cannot intend to signify all the saints reigning with Christ after his second coming, by the reigning with him here described, but some entirely different event; and consequently, that the first resurrection cannot be the resurrection of the saints in their glorified bodies." First Resurrection, p. 15, 16.

Look at chapter eleven. There we read of a Resurrection. "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them⁷."

What does this symbol mean? There are few, even among Pre-Millennarians, who would hesitate to say, that it signifies that the principles, whatever they may be,—for this is immaterial,—represented by the sackcloth witnesses, and which seemed to have been entirely vanquished, finally obtained a great and signal triumph⁸. But does this imply the corporeal resurrection, at the day of that

⁷ v. 3, 7—11.

⁸ Mede, *Comment. Apocalypst. Pars ii*, Works, p. 601, 604. Vitringa, *Anacrisis Apocalypsios*, in *Cap. xi. 10.* p. 481. Daubuz, *Perpetual Commentary*, p. 365. Newton, vol. iii. p. 140. Faber, *Sacred Calendar*, vol. iii. p. 86—88. Wodehouse, on the *Apocalypse*, London, 1805, p. 299, 300. Cuninghame, *Seals and Trumpets*, p. 137—145. Elliott, *Hore Apocalypticæ*, vol. ii. p. 442.

triumph, of all the martyrs and confessors by whom those principles were maintained? Surely not.

So, once more, to quit what, after all, is debatable ground, we read in the thirty-seventh of Ezekiel of a Resurrection. The prophet is, as you will remember, "set down"—in vision—"in the midst of the valley which was full of bones." He then proceeds, "Behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . . So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army*." Thus far the vision:—now for its inspired explication. The prophet thus continues his discourse: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves. . . . And ye shall know that I am the Lord, when I . . . shall put my Spirit in you, and ye shall live, and I shall

* v. 2—10.

place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord^b." Surely these words are as strong as the imagery is vivid upon which they are a commentary. And what did they signify? They signified that the Israelitish people which had long lain politically and ecclesiastically dead, should be, by the mighty hand of their God, recovered from that state, and become once more a flourishing church and nation^c. But does the symbol require for its accomplishment the personal resurrection of all the deceased members of the house of Israel? Surely not.

In like manner, in this twentieth chapter of the Revelation, the Resurrection of the martyrs is taken by Post-Millennarians to signify the triumphant establishment, in the persons of their successors^d,

^b v. 11—14.

^c See Lowth and Gill on the chapter.

^d Both Rev. v. 10. and Rev. vi. 9—11. are said to require another interpretation of the verses before us, namely, that personal reign of Christ and his risen saints which Pre-Millennarians anticipate. Of the former passage, quoted by Begg, p. 116. I have already had occasion to affirm, that it expresses the anticipations of the ultimate and signal triumph of the Gospel entertained by the then militant Church on earth. See note b on page 63. That anticipation received its accomplishment when, on the overthrow of Paganism, that cry went forth which is recorded in ch. xii. 10. Similarly with regard to Rev. vi. 9—11. quoted by Mr. Birks, *Outlines*, p. 108, 109. The burden of the passage is this—(for we may not lay much stress upon the supplicatory form which the vision assumes, as though a real prayer were offered after the

of the principles for which they once testified even unto death*.

I will not detain you by rehearsing the argument in favour of this interpretation, which has been drawn from the use of the word "souls"—"I saw the souls,"—not the bodies,—"of them that

fashion of such prayers as we find in the Psalms)—there should be a fierce and sanguinary persecution of the Christians during the time of the fifth seal,—that that persecution should be terminated by a temporary and judicial deliverance of the oppressed ones,—but that upon that deliverance would supervene another terrible persecution. When the destined number of the sufferers was thus completed, then should the Christian cause be avenged upon the tyrant power of Pagan Rome. How punctually all this came to pass in the persecution of Valerian, the tolerating edict of Gallienus, and the persecution of Diocletian and Galerius, all which immediately preceded the era of Constantine, the reader can see by referring to Mr. Gell's Commentary, vol. i. p. 44—53. Mede takes a similar view of the passage, see his Comment. Apocalypt. Part i. De Sigillo v. Works, p. 553, 554. Be this however as it may, there is nothing in it to render a personal reign of the martyrs imperatively necessary. The signal triumph of their cause over its cruel oppressors will satisfy all its requirements. The case is not dissimilar to that presented by the destruction of Jerusalem. Then, as the Lord himself instructs us, did there come upon that generation "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar." Matt. xxiii. 35, 36. The vengeance indeed was complete, and yet were not any of these righteous men raised again to see it with their eyes.

* Such a triumph as, in the judgment of many, is predicted in Daniel vii. 18, 27: see notes on page 74.

were beheaded¹." Nor will I dwell upon the alleged significancy of the word "first;"—"this is the first Resurrection;"—as though that idiomatic epithet were meant to shew that it is not a Resurrection properly so called which is signified,—but rather an event so striking, as to suggest the idea of that great Resurrection which is yet to come². I will rather ask you to observe, that this explanation of the symbols in which the longer, the Millennial, period is described, introduces us to such an interpretation of the symbols in which the shorter or Post-Millennial period is depicted, as few will be disposed to question.

Satan will then be loosed. And what does this mean? It means, that once more he will be permitted to gather a party, and to make head for a last, a desperate, struggle with Christ and his Church.

There will also, it is plainly seen from the

¹ Whitby, True Millennium, chapter iii. §. i. p. 16. Wordsworth, Hulsean Lectures on the Apocalypse, Lecture ii. p. 54. For myself I am inclined to think, that as we cannot concede to Mr. Birks, Outlines, p. 108, that "the mention of the souls is a *proof* that it is a real resurrection," so neither can we affirm that it is a proof to the contrary. The "souls" seem to me simply to signify "persons;"—whether "in the body," or "out of the body," must be determined by other considerations.

² Marsh, Essays on some of the Prophecies in Holy Scripture, which remain to be fulfilled; Essay the First, on the First Resurrection, p. 15—18. and Defence of the same, p. 18, 19.

passage, be a resurrection at the end of the Millennial period. "At the end," I say, "of the Millennial period,"—for they do not well, who (understanding it of the resurrection of the wicked) postpone it till that little season is over which succeeds the thousand years^b. The words are

^b Pre-Millennarians, as is well known, take this resurrection to be that which results in "the dead, small and great," standing "before God." But is it so? "It seems to me," says Mr. Gipps, "to be clearly implied, that the resurrection of *the rest of the dead* signified in ver. 5. will take place after *the ending of the thousand years*; at the same time that Satan is *loosed from his prison*, ver. 7. But *the dead, small and great, stand before God*, not after the ending of the thousand years, but of the intervening period described vers. 7 to 10. Consequently, this cannot be the same as the *living again of the rest of the dead*, described in v. 5, but must be separated from it by this intervening period. I would call the reader's particular attention to this point. The Holy Ghost appears to me to have defined the periods in this prophecy in a peculiar manner. He has noticed the *ending* of the thousand years in *three* verses, 3, 5, 7. (the same Greek word *ended* being in each); and has given us a minute description of the separate and independent period which follows the thousand years, vers. 7 to 10; and has expressly called this period a *season*, though but a *small* (μικρὸν) one, ver. 8. Hence as the dead do not stand before God until *after*, not only the thousand years, but *also* the period, ver. 7 to 10. are ended, I cannot but conceive, that if ver. 5, had been intended to describe the same event as ver. 12, the description of the *time* in each verse would have agreed. And, therefore, as the little season is expressly noticed both *before* and *after* the 5th verse, which foretels the *living of the rest of the dead*, I conceive the 5th verse would have been, *But the rest of the dead lived not again until the thousand years and the*

these;—"But the rest of the dead lived not againⁱ, until the thousand years were finished." And what does this mean? Surely it predicts, on the principle of a strictly homogeneous interpretation^k, the resuscitation of those dormant,

little season were ended. Instead, however, of this, not the least notice is taken in ver. 5. of this *little season*; and the mode of expression which is adopted evidently implies, that *the rest of the dead* here signified will *live again* as soon as the thousand years end, and either immediately before, or at the commencement of, the period described, vers. 7 to 10. This evident non-agreement of *time* in verses 5 and 12, convinces me that the *events* also do not agree; and that *the rest of the dead living again*, ver. 5, is not the same as *the dead standing before God* in ver. 12." First Resurrection, p. 19, 20.

ⁱ The word "again" is pointed out by Begg, Connected View, p. 92, as conclusively proving that a corporeal resurrection is predicted in Rev. xx. 4. His argument is this; as it is "a living again" that is foretold in v. 5, so it must necessarily be "a living again" that is foretold in v. 4: now the "souls" of the martyrs having never been dead, cannot *live again*; their bodies therefore must be signified. The progress of this lecture will demonstrate the fact, that we may retain the word *ἀνέζησαν*, and yet not be compelled to accept Mr. Begg's conclusion. For the present I may remark, that Griesbach, Scholz, Wordsworth, and Tregelles, all read *ζήσαν* instead of *ἀνέζησαν*, and accordingly translate "the rest of the dead lived not." This harmonizes well with the view taken below.

^k Mede (*De Resurrectione Primâ*, Works, p. 711: Epistle xx. to Dr. Meddus, Works, p. 949,) Newton, (*Diss. xxv. vol. iii. p. 331—333*,) and Greswell, (*Parables, vol. i. p. 326—328*,) all assume, that the "living again of the rest of the dead" is the resurrection of the unrighteous dead at the last day. From this they argue back to the first resurrection, and maintain, that, on the principle of homogeneity, it also must

those defunct, parties and powers of evil which were in full activity before the Millennial age began.

And what shall the consequence of that revival be? The consequence shall be that grand,—that desperate,—that final,—attempt of Satan to overwhelm the people and the cause of Christ, which shall be signally defeated by the sudden, the personal appearance of the Judge himself of quick

be a resurrection of the body. Mr. Faber, however, having come to the same conclusion as Mr. Gipps in the preceding note, turns the tables upon them in the following words: "*The resurrection of the rest of the dead, occurring as it does only at the end of the thousand years, and long before the final consummation of all things, cannot be the literal resurrection of the dead, both small and great, both from the sea and from hades, which the prophet, as might naturally be expected, determinately fixes to the unknown and undefined epoch of the literal day of universal judgment. But, if it cannot be the literal resurrection at the literal day of universal judgment; it must be a figurative resurrection before the literal day of universal judgment. Otherwise, what is a palpable contradiction, we shall make two general and literal resurrections: the one general resurrection at the end of the thousand years; the other general resurrection, at some undefined epoch subsequent to the destruction of Gog and Magog. The resurrection, then, of the rest of the dead, at the end of the thousand years, has been shewn by the very necessity of its collocation, to be figurative. But homogeneity requires, that the two resurrections, the one at the end and the other at the beginning of the thousand years, should be similarly understood and interpreted. Therefore the resurrection of the martyrs at the beginning of the thousand years must be a purely figurative resurrection also.*" Sacred Calendar, book vi. chap. ix. vol. iii. p. 470, 471.

and dead. What shall be the exact nature of that conflict, we cannot tell. We can but look with awe upon the symbols in which it is prefigured. These are the words: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

I have now exhibited in outline that explanation which Post-Millennarians, or, in other words, such Millennarians as look for a spiritual reign, are wont to give of this interesting chapter. It is one which does not, so far as I can perceive, involve its advocates in any of those palpable contradictions to the plain statements of God's word upon points of fundamental importance, in which we have found Pre-Millennarians to be entangled¹.

There are, however, arguments of greater or less cogency which can very reasonably be urged

¹ For a very powerful exhibition of this view of the thousand years, see Dr. Brown's work on the Second Advent, part ii: see also Faber, Sacred Calendar, book vi. chapter ix.

against our acceptance even of this interpretation of the chapter before us. I can but rehearse them, with such very brief observations as may serve to lead you on to that other solution of the Millennial question, which I have yet to submit to your notice.

It is answered then, in the first place, that the language in which Old Testament prophecy portrays the glory of Messiah's kingdom, requires for its fulfilment nothing less than his personal presence among men during the Millennial age. This assertion I pass by for the present, hoping to be able to satisfy you concerning it in my concluding lecture.

It is objected, secondly, that that memorable prophecy which our Lord delivered on the Mount of Olives,—giving, as it is affirmed, a sketch of all the events which should happen from the destruction of Jerusalem to the commencement of the Millennium^a,—winds up with such a description of the coming of the Son of man, as cannot be understood of any thing but his personal advent^o. That advent must therefore, it is argued, be Pre-Millennial.

Much might be said to shew the inconclusiveness of this reasoning, even on the hypothesis that the chronological range of the prophecy is rightly

^a Birks, *Elements of Sacred Prophecy*, chapter ix.

^o Begg, *Connected View*, p. 58—67. Bonar, *Prophetical Landmarks*, p. 63, 64 : 113—115. Birks, *Outlines*, p. 67.

stated^p. But it is enough to reply, that we are forbidden to extend any part of the prophecy beyond the æra of the destruction of Jerusalem, by those doubly emphatic words of the Lord Jesus which each evangelist is so careful to record; "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away^q."

I know well what efforts have been made, and those not by Pre-Millennarians only, to prove that it is by no means necessary to understand the words just cited, as confining the events foretold within the limits of the then existing generation^r. It does not however appear to me, that these efforts have been very successful. The fact remains, that the only unconstrained interpretation which can be assigned to the words in question, is that which I have indicated above. And if so, then must we understand the darkening of the sun, the withdrawing of the light of the moon, the falling of the stars, the appearing of the sign of the Son of man in heaven, his coming in the clouds of heaven with power and great glory, and all associated details^s, as so many symbols of that fearful

^p See, for example, Faber, *Sacred Calendar of Prophecy*, book ii. chapter i.

^q Matt. xxiv. 34, 35 : Mark xiii. 30, 31 : Luke xxi. 32, 33.

^r See Appendix, Note GG.

^s Matt. xxiv. 29, 30, 31.

judgment which marked the close of the Mosaic economy.

Nor is there wanting Scriptural precedent for such an exposition of the passage. Need I remind you of that awful word in the second of Joel, which pourtrays the very same events, under the name of the "great and terrible day of the Lord"? After predicting the Pentecostal effusion, the divine message thus proceeds, "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come[†]." Or need I remind you of that still more awful vision, which, as we are taught by Pre-Millennarians of high repute^{*}, symbolizes the overthrow of Paganism? "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and

[†] Joel ii. 30, 31.

^{*} Mede, *Comment. Apocalyp. Pars i. De Sigillis, de Sigillo vi.* Works, p. 554—559. Daubuz, *Perpetual Commentary*, p. 251—259. Newton, *Bishop, Dissertation xxiv.* vol. iii. p. 68—74. Elliott, *Horæ Apocalypticæ*, vol. i. p. 221—236.

every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand^{*}?"

With these precedents before us, and with the plain words of our Lord inserted, as it would appear, for the purpose of pointing out to us the duty of following them as our guides, we are constrained to adhere to the opinion, that whatever may be the secondary application of the prophecy[†], it refers in its primary intention to the judgment so soon coming upon the Jewish church and nation[‡]. Hence no argument with regard to the yet future coming of the Lord can be lawfully built upon it[§].

^{*} Rev. vi. 12—17.

[†] See Warburton, *Divine Legation*, book vi. section vi. vol. iii. p. 208—211.

[‡] See Newton, *Dissertation* xviii. vol. ii. p. 220—358. Hurd, *Introduction*, vol. i. p. 163—172. Marsh, *Essays*, *Essay the Fifth*. Brown, *Second Advent*, p. 434—442.

[§] Luke xviii. 8. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" These words have been oft-times quoted, (e. g. Bonar, *Prophetical Land-*

It is however alleged, thirdly, that the language in which the destruction of the man of sin is in one place foretold,—a destruction which, on either hypothesis, must take place before the Millennium begins,—requires nothing short of a personal advent of the Saviour for that purpose^b. The passage (which is found in the second chapter of

marks, p. 65.) as proving the necessity of a Pre-Millennial advent. But why so? Will they not, on the hypothesis of a future Millennium, be equally true, if the coming of the Son of man be Post-Millennial? For let it be remembered that he will come, not immediately at the close of the thousand years, when faith might perhaps abound among men, but after the little season, and when the hosts of evil shall have already compassed the camp of the saints about, and the beloved city. Surely then, once more, faith will be but rare on the earth, and then, and not till then, shall the Son of man “come.” Similar observations might be made with reference to 2 Peter iii. 3, 1 John ii. 18, quoted by Bonar, *Landmarks*, p. 132, 138. If the question be asked, Why does the Holy Spirit give but one hint of the break that the Millennium will certainly interpose in the even continuity of evil? The answer is, that the Millennium will in no essential point differ from the state of things that now is; the only difference will be one of degree. It would therefore very probably be omitted, as it is, where the only object proposed by the Holy Ghost is to exhibit the distinguishing features of the Gospel œconomy: while it would be mentioned, as it is, where his purpose is “to hold forth prophetically the fortunes of the Church upon earth, and shew it passing into the perfect and eternal state.” Brown on the Second Advent, p. 453.

^b Begg, *Connected View*, p. 78—81. Bonar, *Prophetical Landmarks*, p. 120—132. Elliott, *Horæ Apocalypticæ*, vol. iv. p. 176—179. Birks, *Outlines*, p. 70.

the second of Thessalonians) is this: "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*."

Here it is plainly declared, that the Lord will destroy that wicked one, which is unquestionably the Papal antichrist^d, "with the brightness of his coming." Now it is equally plain, that the only "coming" of our Lord Jesus Christ which has yet been mentioned in the chapter is a personal coming. "Now we beseech you, brethren," says the apostle in the first and following verses, "by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

It is therefore argued, that seeing that a personal coming is "the" coming, the "only" coming, which

* v. 7, 8.

^d See a Sermon preached at Westminster Abbey, by the Rev. Canon Wordsworth, "On St. Paul's Prophecy concerning the Man of Sin," appended to the second edition of his Hulsean Lectures on the Apocalypse: or published separately.

has hitherto been spoken of,—it is most unlikely that the Apostle (using as he does identically the same word *παρουσία*,) can mean any other than that same personal coming, when (still treating of the same general subject, and continuing almost up to the last moment to speak of the same personal advent,) he uses the word again. And the case, it is further urged, is stronger even than this; for the expression, “the brightness of his coming,”—*τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ*^e,—is emphatic.

Now, with regard to this repetition of the word *παρουσία*, it might well be replied, that, according to the usage of Scripture, it is by no means necessary, that when the same word occurs more than once in the same context, it should be used uniformly in the same sense. Many are the instances of the contrary practice which the sacred books present. But we need not go far to find one,—for the very context under consideration presents an example, and that too in respect of the very word which has given rise to this discussion. If *παρουσία* is used seven verses back of a personal coming of Christ, it is used in the very next verse of a potential coming of antichrist. Notice the words: “And then shall that Wicked be revealed, whom the Lord . . . shall destroy with the brightness of his coming,

* Begg, Connected View, p. 81. Bonar, Prophetical Landmarks, p. 126, 127.

παρουσίας:—even him, whose coming—*παρουσία*—is after the working of Satan with all power and signs and lying wonders¹.”

It appears then that—so far as the mere wording of the passage is concerned—the coming of the Lord here predicted as the efficient cause of the destruction of antichrist, may be not personal but potential, by his word, by his Spirit, and by the judgments of his providence. Nor can it be said that the apostolic argument absolutely forbids an interpretation, which is, in itself, so agreeable to Scriptural precedent².

But I will not detain you longer upon this passage. For I must confess that, taken in conjunction with that parable of the tares and the wheat to which I have in the course of these lectures so often referred, it does appear to me to render it probable that Popery, among other delusions, shall survive to the coming of the Lord³. The wheat and the tares grow together

¹ v. 9.

² See Brown on the Second Advent, p. 426—433. Faber, *Many Mansions*, p. 188—196.

³ The question is worthy of consideration, whether there may not be two stages in the downfall of Popery indicated,—in Daniel vii. 26, by the terms “consume” and “destroy it unto the end,”—in 2 Thess. ii. 8, by the terms “consume with the spirit of his mouth” and “destroy with the brightness of his coming”? Popery may waste away under the preaching of Jesus’ word, so as to make way for that wide extension of Gospel peace which so many anticipate, even while as a system it may be reserved for utter destruction until

until the harvest; then, and not till then, shall all things that offend be gathered out of the kingdomⁱ.

But must we therefore, after all, fall back upon the Pre-Millennarian doctrine of a divided resurrection and a personal reign? By no means. For it is possible—and this is that SECOND view of this twentieth chapter of the Revelation, which I desired to submit to your consideration—that the thousand years may be even now in progress, if not entirely past.

I well know that the mere mention of such an idea is enough, with some minds, to forfeit all further forbearance. With them the word “Millennium” is a convertible term for such general, such unmingled, such long continued terrestrial blessedness, as the world has certainly never yet beheld. Nor is it easy for them to pause for one single moment, and enquire whether they have

the day of the Lord's final appearing. And this double process *may* be indicated in the vision of the warrior horseman in Rev. xix; the “consuming” by v. 11—16, the “utter destruction” by v. 17—21. Nor let any one think it an insuperable difficulty in the way of receiving this view, that thus Rev. xix. will not be followed chronologically by Rev. xx. but will rather run parallel to it even down to the end of all things. For this, as we have already observed, is quite Apocalyptically possible. For more upon this subject, see Gipps, *First Resurrection*, p. 145—147.

ⁱ Matt. xiii. 40, 41. The reader will find these points concisely and clearly stated in chapters iv. and v. of Mr. Gipps' *First Resurrection*.

sufficient grounds for such an assumption*. But you will not, I trust, be quite so impetuous; you will, at least, patiently hear and candidly weigh whatever may now be adduced in favour of what I am disposed to consider the true character of the thousand years, and the little season.

With regard to the chronological position of the chapter before us, I am, as I have just intimated, inclined to think, that it does not, in respect of the events which it prefigures, follow chapter nineteen¹. I take it to contain a new vision, in which

* The following sentences from Mede may not be inappropriate here. "Non est ex voto nostro interpretatio dirigenda." Comment. Apocalypt. Works, p. 600. "Tu rem, Lector, omni semoto præjudicio, in Dei timore expendas, mihique, sicuti erravero ex charitatis judicio ignoscas." p. 661. Will the reader pardon me for adding a third extract? "A truth not yet admitted must be urged very warily and tenderly, for fear of incurring such a dangerous prejudice by an over potent opposition. For the sons of men are untoward creatures, that talk much of reason, but commonly steer by another compass, as of passion, faction, or affection." Epistle xli. p. 975.

¹ I may safely affirm, that the question of the relative position of chapters xix, xx, mainly hinges upon the true significance of one single symbol; the symbol, namely, of Satan's binding. Take for one illustration of the truth of this assertion, that Fourth Synchronism of Mede in the second part of his *Clavis Apocalyptica*, in which he attempts to prove, that the thousand years of Satan's binding must follow the destruction of the beast: Works, p. 531—533; also Epistle xcv. p. 1080. For another illustration of the same statement, read Vitringa's proof that Rev. xx. succeeds chronologically to Rev. xix. in his "*Anacrisis Apocalypsios*," p. 836—844. See for more upon the subject, Appendix, Note HH.

the history of the Dragon, (broken off at the end of the second verse of the thirteenth chapter,) is resumed for the purpose of accounting for several phænomena which the Apocalyptic history has, since that interpretation, brought before us.

What those phænomena are, you will, in perusing the book, readily discern, if I am able to exhibit the full meaning of the symbols which our chapter contains.

I do not stop to enquire, whether the abyss,—rendered in our authorized version “the bottomless pit,”—may not be distinct from the lake of fire, and be in truth a symbol for the peoples and nations of the earth^m.

Nor do I pause to consider, whether the thousand years are to be taken literally, or as merely signifying a long period of timeⁿ.

^m The following extract from Daubuz is interesting. “*ABYSS* in several places signifies the deep, or great sea, in opposition to little waters or seas. Thus in Isaiah xlv. 27, what in the LXX is *abyss*, is in the Hebrew, *deep*, that is, ‘the great sea;’ meaning *Babylon*, as the *Targum* turns it. And in a like place for sense, Isaiah xix. 5, both the Hebrew and the LXX have *sea*, which shews that the deep signifies the *great sea*. In this sense the *abyss* symbolically signifies a *hidden multitude of confused men*.” Symbolical Dictionary prefixed to his Perpetual Commentary, p. 142.

ⁿ Dr. Wordsworth calls attention to the fact, that “the word *thousand* is used more than *twenty* times in the Apocalypse.” He adds, “*Not once*, as I believe, is it used *literally*. It is employed as a perfect number.” See his Hulsean Lectures on the Apocalypse, Lecture ii. p. 67—72. Without

I turn at once to the binding and the loosing of Satan.

I have already had occasion to remark, that, judging by the analogy of former passages, the binding of Satan by no means implies his personal banishment from the theatre of this world, and the cessation of his personal influence among men. It implies merely his being withheld from the special trade of deceiving the nations, just as his being loosed implies his being permitted to resume it. I would now go one step further, and suggest, that (as I gather from a careful comparison of all the passages in which the verb *πλανάω* and its derivatives are used in the New Testament Scriptures,) the "deceiving" of the nations may signify the invention and propagation among them of religious imposture^p.

adopting this learned writer's opinion—derived as he reminds us from Augustine, C. D. liber xx. cap. ix.—that the thousand years begin with the incarnation, and extend nearly to the end of time,—we may be reminded by his remarks of the fact, that "the thousand years" may be a more indefinite period than some have imagined. See Mede, Comment. Apocalyp. Pars i. Works, p. 588: Remains on some passages in the Apocalypse, Enquiry vi. Works, p. 741.

* See Appendix, Note II.

^p "The text...seems to confine the suspension of his power to deceive, to some grand delusion, probably, like Mahomedanism, upon the *nations*—the people without the pale of the Christian Church." Garbett, Bampton Lectures, vol. ii. p. 264. Similarly Gipps, First Resurrection, p. 155. Mede, Comment. Apocalyp. Pars i. ad cap. ix. Works, p. 581, has a

In this case I should think, that when Satan is said to be restrained from deceiving the nations any more for a thousand years, it is meant that he is for that period forbidden to invent and propagate any new religious imposture among nominal Christians. On the other hand, when he is said to be loosed, it is meant that now he is permitted to return to that device again, and again to palm religious impostures upon Christendom.

I speak of "nominal Christians" and "Christendom"—for the Greek words for the nations are *τὰ ἔθνη*, which might well be rendered here, as they are rendered in the eleventh chapter, "the Gentiles"¹. Now if the name "Jews" be, as I think it certainly is, the Apocalyptic denomination striking enumeration of the "nations" deceived by the Mahomedan imposture.

¹ Rev. xi. 2. "The court which is without the temple leave out, and measure it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." On this Mede remarks, "The *second* or *outer court* represents the state of Apostasie under the man of sin, when the visible Church being possessed by idolaters, became in the public worship so inconformable and unapt for divine measure, that it was to be cast out, and accounted not as Christian and sacred, but prophane and polluted." Remains on the Apocalypse, Works, p. 730. Thus again, "I make the *apostasie of the visible Church* to consist not in *Judaism* but in *Gentilism*; the constant character of the Apocalyptical allegories warranting and first suggesting this conceit, where namely I observed *Judaism* to bear the type of the true Church, and *Gentilism* of the false." Answer to Dr. Twisse's Eighth Letter, Works, p. 1017. Similarly at p. 1113, 1126.

for true Christians,—the name Gentiles will be the appropriate term for such as are Christians only in profession.

Thus the thousand years would be marked,—not by the absence of all moral and physical evil, nay, not even by the banishment of all error in religious belief,—but by the uniform prevalence in Christendom of the same fundamental errors as existed at the beginning, without the promulgation or establishment of any new and grand imposture. The little season, on the other hand, would be marked by the appearance and extensive propagation of new and great and various religious deceits.

Nor let it be said, that the doctrine thus drawn from the word *πλανάω*, is out of keeping with the symbols of closing and opening the abyss. For in very truth it strictly harmonizes with that interpretation which history has (by the almost unanimous consent of interpreters,) given of one of those symbols as used in the ninth chapter. There, as we have already seen, we have the abyss opened, and Satan issuing forth. For what purpose? For the purpose of promulgating the delusions of Islam. “This plague,” says Sir Isaac Newton, “began with the opening of the bottomless pit, which denotes the letting out of a false religion.”

* Observations upon the Prophecies of Daniel and the Apocalypse of St. John, London, 1733, chap. 3, p. 304.

Nor let it be said that this doctrine is irreconcilable with the reign of the martyrs and the first resurrection. For may it not be that the attention of writers has been directed too exclusively to that reigning and that resurrection? The Millennial saints do indeed reign with Christ,—for kings and priests they are unto God and his Father*,—they sit in him in heavenly places†. But there are other marks given, by

* Rev. i. 5, 6.

† Eph. ii. 6. “Let us observe the description given of the present state of the believer under the Gospel. Thus he is said to have been ‘raised with Christ, and made to sit with [in] him in heavenly places,’ Eph. ii. 6. Here the reader will observe, that the believer is *now sitting with [in] Christ in heavenly places, in consequence of having been raised with him.* So in 1 Pet. ii. 9. believers, *in their present state,* are called ‘a kingly priesthood.’ In Rev. i. 6. they are described as being ‘made kings and priests;’ which evidently refers to this life, because they are in this life ‘washed from their sins in the blood of Christ,’ (v. 5.); and the verbs, ‘washed’ and ‘made,’ being both in the same tense, must, consequently, refer to the same time. The resemblance to this of the declaration in chap. xx. 4, ‘they shall be priests of God and of Christ, and shall reign with him,’ leads me to conceive, that the state of the persons so described is the same as that of those who are designated, in chap. i. 7. as having been made ‘kings and priests:’ and, consequently, that the time signified in chap. xx. 6. also must be that of the present life; and that ‘the sitting on the thrones, living and reigning with Christ,’ take place in this life under the Gospel. This appears to me to be confirmed by referring to the ‘priesthood’ of the believer. 1st. This is expressly declared to be of a spiritual kind. 1 Peter ii. 5. As therefore the priestly office of the believer is not carnal, but spiritual, so, by analogy, the kingly

which their description is completed. They are also sufferers at the hands of men,—sufferers even to the extent of laying down their lives for Christ's sake. Sufferers, I say, even unto death, and that at one and the same time with their reigning.

This does not appear in our authorized version. I will therefore read the more exact rendering of Dr. Wordsworth. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the witness of Jesus, and for the word of God, and of them who worshipped not the beast, neither his image, neither received his

office, which is connected with it, is also spiritual. ... 2dly. The time of the priesthood of the believer is described in the above passage to be that of the present life; and the sacrifices which believers are to offer up as priests, are such as they offer in this life, See Rom. xii. 1, Heb. xiii. 15. But the time of his reigning is the same as that of his priesthood, and connected with it; and therefore, I conceive, the time during which he reigns must also be that of the present life. These considerations, therefore, convince me, that the *reigning* in chap. xx. 6. does not foretell any carnal power conferred upon the saints, but spiritual authority, answering to the description which Christ gives of his 'kingdom' under the Gospel, John xviii. 36, 37, and to that of 'the kingdom of God' in Rom. xiv. 17. Hence I conceive the living and reigning of the persons there described foretells their spiritual life, and reigning over the fear of man, and the errors and seductions of the beast, over sin, the world, &c." Gipps, First Resurrection, p. 142, 143.

mark on their foreheads, or in their hands; and they lived and reigned with Christ for a thousand years".

This is, I say, a more exact translation; for there is not in the original that variation of tense which the authorized version presents[†]. The verbs are in the aorist. Καὶ εἶδον θρόνους, καὶ ἐκαθίσαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οὔτινες οὐ προσ-

[†] The Apocalypse . . . the original Greek Text with Mss. Collations, an English Translation and Harmony; London, 1849.

[‡] And upon which Mede builds so much, Clavis Apocalyptica, Pars ii, Synchronismus v, Works, p. 533: Remains on some passages in the Apocalypse, chapter xii, Works, p. 748. "I would begin," Mr. Gipps writes, "by suggesting an enquiry as to whether the fourth verse is correctly translated. The reader will observe, that in our translation the verbs *sat, was given, lived, reigned*, are in one tense; but the verbs *had worshipped*, and *had received*, are in another. In the Greek however they are all in the same tense, the aorist.....The impression which our translation conveys is, that *the worshipping the beast, &c.* took place in some period antecedent to that during which the persons *reign with Christ*.....It appears however to me, that as these verbs are all in the same *tense* in the original, so they must all refer to the same *time*; and that, whatever be the time of *not worshipping the beast, nor receiving his mark*, the same is the time of the *sitting on thrones, living and reigning*. I conceive, therefore, that the time during which the persons described refuse to worship the beast and his image, is that during which they are sitting upon the thrones, living and reigning with Christ." First Resurrection, p. 133, 134.

ἐκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη.

And how does it come to pass that they are willing thus to suffer? The secret of their faithfulness is this, that they have been quickened when dead in trespasses and sins². They have heard the voice of the Son of God, and hearing they have lived³, and now they shall live even though they die, and that even by martyrdom, for upon such the second death hath no power⁴. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die⁵."

If this view of the verse be correct, the thousand years will prove to be a period in which Christ's witnesses are witnesses even unto death,—a period, in short, of martyrdom, not of triumph,—a period in which Satan, (being precluded indeed from the invention of fresh delusions,) is able notwithstanding to wield those already in existence with such effect, as to make the church of God to prophesy in sackcloth and ashes.

And what is the instrumentality by which the devil effects this purpose? He employs the powers that be as the executioners of his malice.

² Eph. ii. 1.

³ John v. 25.

⁴ Rev. xx. 6.

⁵ John xi. 25, 26.

For they also, as some think, are represented on the prophetic canvass. They are described, it is said, in the words, "And I saw thrones, and they sat upon them, and judgment was given unto them^b." But upon this interpretation I do not desire to lay much stress^c.

In strict harmony with this view is the special word of comfort inserted: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." It is precisely similar to that message of consolation which was sent to the church in Smyrna. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have

^b Witsius gives it as his opinion, that the martyrs and the sitters on the thrones are probably distinct parties: "Non dicit Johannes vidisse se *animas securi percussorum*, multo minus ipsos martyres securi percussos, *insedisse thronos*. Sed solum se thronos vidisse, et qui sederunt in iis: non determinans quos. Imo satis determinans, non esse illud intelligendum de animabus. Non enim convenit vocum genus. Ita Græca verba habent, *καὶ κτίμα ἐδόθη αὐτοῖς*. Quod si ad τὰς ψυχὰς pertineret αὐταῖς potius dixisset." In Symbolum, Exercitatio xxvi. de Resurrectione Carnis, p. 455.

^c It would however perfectly satisfy the requirements of the text, as stated by Mr. Birks, *Outlines*, p. 107. "The symbol," he says, "imports the reign of those who sit upon the thrones, over others who do not sit upon them, by the natural force of the terms, and the constant usage of all Scripture. The second clause further explains the first, since judgment evidently means judicial authority."

tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. . . . He that overcometh, shall not be hurt of the second death^d."

This view of the case is, I think, further confirmed by the emphatic declaration, "This is the first resurrection^e:"—that is, as I am inclined to

^d Rev. ii. 10, 11.

^e Mr. Birks, *Outlines*, p. 104, calls our attention to these words as though they were inserted for the express purpose of directing our thoughts to a resurrection, *previously predicted and known*. This sentence, he says, "is a divine key, to extricate the substantial nature of the event from the mixture of symbols, which befits the vision, and to remind us that it is that resurrection of the righteous from among the dead, so often generally foretold, but no where before with such fulness of light on the events which introduce and follow it." Now supposing Mr. Birks to be correct, as he probably is, in regarding the words in question as a "divine key" to the true interpretation of the passage, is it certain that he has used that key aright? Reference must obviously be made to some first resurrection already known to the reader. Now can it be truly said, that the doctrine of the Pre-Millennial resurrection of the just is already, independently of Rev. xx, known to the reader? Surely not. The only first resurrection which Scripture has certainly made known previously, is that of which we read in John v. 25: Eph. ii. 1: It is to it then that the seer refers: saying, as it were, "When I speak of some living during the thousand years, and others living after they have expired, you must understand me to mean in both cases not a resurrection of the body, but that first resurrection of the soul of which both the Lord and his apostles have taught so much, and of which whosoever partakes shall not die eternally." This exposition of the words "This is the first resurrection" slightly differs, as the reader will perceive, from that given in the text of my

think, these martyrs are the first-fruits of a harvest yet to come, the harbingers of a far more extensive and general resurrection of the spiritually dead than has yet occurred.

This leads me to remark with regard to the shorter period, the little season, that a very important characteristic of it has been, in my judgment, very commonly misunderstood;—namely this, “the resurrection of the rest of the dead.” “But the rest of the dead,” it is written, “lived not again^f until the thousand years were finished.” These words seem to signify, that although there should never be wanting, during the thousand years, faithful witnesses, who should prove themselves to be indeed the blessed and holy partakers of a spiritual resurrection; yet it should not be till after the thousand years were over, and the little season had commenced, that the great body of truly living souls should be brought to God.

If I am right in thus understanding the words in question, the shorter period will prove to be a

lecture. I lay it before my brethren as one which now seems to me to be very probable, and which is remarkably appropriate in the place where those words actually occur. With regard to the reduplication of the article, αὕτη ἡ ἀνάστασις ἡ πρώτη, it is scarcely needful to remind the reader, that no certain conclusion can be drawn from it—that reduplication may or may not be significant. See Middleton on the Greek Article, part i. chapter viii. §. 2. p. 147, 148.

^f v. 5. “lived not,” omitting “again,” Tregelles, Wordsworth. See note i, on page 366.

period marked indeed, as we have already seen, by the abounding of religious error among nominal Christians all over the world—*τὰ ἔθνη τὰ ἐν ταῖς τέσσασι γωνίαις τῆς γῆς*—for Christianity shall now have extended its sway far and wide; but marked also by a far greater outpouring of the life-giving Spirit than has yet occurred among men.

This then is the interpretation which I am inclined to give to this remarkable passage of God's word⁸. I believe that it sets before us the working of Satan,—for it is his working especially which is here exhibited to view,—during two distinct periods in the history of Christendom.

The first, the longer period, said to last a thousand years, is one in which Satan, forbidden to launch forth into the world any fresh impostures, does notwithstanding prevail with the aid of the civil power to persecute even unto death those faithful souls, who, being risen with Christ, are made by Him kings and priests unto God and his Father.

The second, the shorter period, said to last but a little season, is one in which the number of God's living saints being marvellously increased, and martyrdom being no longer the rule, Satan attempts by other means, even by the multipli-

⁸ The reader will find an interpretation of Rev. xx. 1—10, near a-kin to that here given, closely reasoned out in Mr. Gipps' First Resurrection, chapter V.

cation of religious delusions, to compass the destruction of the Church.

The final issue of all will be the separating off and isolation, each in his own place, of the loyal servants of our God ;—a fierce and perhaps unprecedented persecution ;—and, when Satan seems most likely to triumph, the appearing of the Lord, to deliver his saints and to punish his foes.

I might well leave the matter here, and request you to refer for yourselves to the records of history for an answer to the question, whether there have yet been any two such periods as, from the symbols, I judge to be thus pourtrayed. But perhaps I may venture rather further than this.

I will not indeed attempt to fix dates. Nor indeed is it the will of God that we should do so^h. The seventy years of the Babylonish captivity had probably at least two commencements, and two corresponding terminations. So also the thousand

^h “ The thing I aim at in representing these differences, and would propound to the consideration of the pious, sober, and judicious, and with due reverence to the divine writ, is, whether there may not be some secret disposition of Divine Providence in this variety of computation, [concerning the world's age,] to prevent our curiosity in counting the exact time of the day of judgment and second appearing of Christ. And that as the ambitious tower of Babel was hindered by the confusion of languages, so our curiosity in this particular be not by a like providence prevented by such a diversity of computations.” Mede, *Miscellanies*, Works, p. 1095.

years, (if indeed we are to take that term literally, and not as a general expression for a long period of time,) may have more than one beginning and ending.

Still I may be permitted to ask, whether the ten centuries which preceded the blessed reformation were not centuries increasingly characterized by an apparent outward uniformity in the belief,—erroneous as it was,—of nominal Christians¹? And that uniformity was rendered the more remarkable still, by contrast with the many stupendous heresies of earlier times. Again, were not those centuries equally characterized by the persecution, even unto death, of those who, like the Waldenses and Albigenses in Italy and France, and the Lollards in England², were witnesses for a purer faith? Perhaps this was the

¹ This will be found especially true, if with Mede, p. 730, 1017, 1113, 1126, we limit the term *τὰ ἔθνη* to the nations of apostate or papal Christendom.

² For information concerning Christ's witnesses during the centuries preceding the Reformation, see the *Horæ Apocalypticæ*, part iii. chapter vii. on Rev. xi. 2—7: see also the *Sacred Calendar of Prophecy*, book v. chapter ii. Or, if less recent authorities be desired, see the "*Catalogus testium veritatis, qui ante nostram ætatem pontifici Romano ejusque erroribus reclamârunt*" of Flaccius Illyricus; or the "*Centuriæ Magdeburgenses*," "that immortal work, which restored to the light of evidence and truth the facts relating to the rise and progress of the Christian Church, which had been covered with thick darkness, and corrupted by innumerable fables."

longer, the Millennial period portrayed in the passage before us¹.

Again; the three centuries which have rolled away since that epoch, how have they been marked?

They have been characterized most certainly by a vast spiritual resurrection. Beginning at the reformation, has not that wondrous work been going on with varying intensity in Christendom, yea, and within the last fifty years in Heathendom also? Who can tell whether the national conversion of Israel may not be near at hand, as the crowning event by which the resurrection glories of the little season which precedes the end, shall be indelibly stamped upon it^m?

¹ The question has been asked, how does the idea, that Satan was bound at the commencement of the ten centuries preceding the Reformation, agree with the fact, that at that very æra Satan is seen, in Revelation chapter ix, issuing from the pit at the head of the locust hosts of Mahommedanism? how with the further fact, that near the same time Satan is seen, in Revelation chapter xiii. 2, giving to the ten horned beast "his power and his seat and great authority"? The answer is simple. Satan's symbolic binding follows upon these two rebellious acts: nor is he loosed again for ten centuries of time. And to this agree the visions of the book, for we see nothing of Satan again till his history is resumed in chapter xx.

^m See Gipps, First Resurrection, p. 150, 151. In Rev. xx. 5. it is, "the rest of the dead lived not again until the thousand years were finished;" it is not said, that they lived *at* the close of the thousand years, but it is implied that they did live during the little season following, and therefore the conversion of the Jews may well be expected during that little season.

But has Satan, meanwhile, been idle? Far from it. It is the reproach which our Romish adversaries cast upon us, that the preaching of Luther let loose upon the world religious impostures innumerable. Say rather that Satan, seeing the great spiritual revival which followed the free proclamation of the everlasting Gospel, immediately planned to defeat it all by the invention and propagation of every kind of spiritual error. And he was permitted to make the attempt^a.

^a I am indebted to a valued friend for the following observations. "It is very remarkable, that in Rev. xii. we find (as is commonly believed) the casting of Heathenish power out of the ruling government is set forth; and then in verse 12. it is said, "the devil is come down unto you, having great wrath, because he knoweth that he hath *but a short time*." Now the course which the serpent *then* took was to cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. By which, it is thought, is signified the bursting forth of Arian and other false doctrines, destructive of the Church. So, according to the suggestion in this lecture, no sooner was the Reformation established, and the devil was loosed for *a little season*, than he began to pour forth strong and many and new delusions in doctrine, &c. *from his mouth* as it were; as by the preaching and writing of his false teachers; and this to crush, if possible, both the Church and Christ's truth. But as on the former occasion the earth helped the woman, so in this case we may believe that the Lord of heaven himself shall interpose, and in his second appearing overwhelm the enemy. It may be a question, what is the exact difference between the two meanings, (if any,) of "*ὀλίγον καιρὸν*," in Rev. xii. 12, and "*μικρὸν χρόνον*," in Rev. xx. 3: does not the former imply a shorter and more defined period than the latter? If the

Were not new impostures palmed upon the world? Need I speak of the frenzied Antinomian, who pretended to follow the banner, while in truth he grievously retarded the progress of the earlier reformers? Need I tell of the coldly philosophic Socinian, who, while he promised to emancipate the mind, did but bring it beneath the yoke of a bondage more cruel still than that from which it had but just escaped, the deadly yoke of a doctrine excluding a quickening Spirit, and excluding an atoning Son?

And then, was not new life infused into the ancient superstition? Shall I tell of the congregation for the propagation of the faith? Or need I remind you of that master-piece of Satan,—the society of Jesus? That order which, when the fairest provinces of its former territory were well nigh lost to the apostasy, undertook to repair that

former reached from Constantine's conversion to the time of the Emperor Phocas, as some think, the "*δλίγον καιρόν*" was not much short of three hundred years: then perhaps "*μικρόν χρόνον*" may be a little longer. Thus from the beginning of the Reformation, circum 1517, more than that time has passed; hence we have reason to think that the day of the Lord may not be far distant."

• Established by Pope Gregory XV, A. D. 1622.

¶ The reader who has yet to learn the true character of early Jesuitism, would do well to read the Provincial Letters of Pascal. He who is disposed to think that modern Jesuitism differs from the original model, may consult "Cases of Conscience," by Pascal the Younger, Sixth Edition, Bosworth, Regent Street, London, 1853, a work by no means unworthy of so noble a name.

loss by the conquest of India, of China, and of Japan? That order which, with tremendous, because with secret, versatile, ubiquitous power, has not scrupled to do battle with kings and with popes; and even when appearing most to succumb, has indeed been but preparing for a more signal triumph? And after all, these were but specimens of the countless workings of the evil one.

Nor is the conflict over! The strife is even now waxing fiercer still. In every quarter of the world,—in our Churches at home, in our Mission fields abroad,—is Rome arrayed against truth. And then, are not new impostures spreading among mankind^a? The more soberminded among Christians look with anxiety to that movement in the far east, which is revolutionizing the teeming millions of China. Nor can they but fear as they turn to the far west, and contemplate that second Mahommedanism, which has sprung to maturity in the wilds of America. And what shall be said when we survey the continent of Europe, yea, and the land of our own nativity? The heart faints even to think of the bold atheism of France, of the subtle rationalism of Germany: but, my brethren, I must draw a veil over this part of my picture. Enough has been said to suggest the enquiry, “Are we not living in that shorter period which precedes the end?”

I desire now to make two concluding remarks.

^a See Mr. Bonar's *Prophetical Landmarks*, p. 382, 383.

The first regards the subject of to day as a matter of Scriptural exposition.

Two solutions of the passage before us have now been submitted to your notice. If you are at all acquainted with the history of Apocalyptic interpretation, you will bear me out when I say, that as, on the one hand, many names of high repute are to be found among the advocates of the spiritual view of a future Millennium; so also, on the other hand, might men of great celebrity be mentioned, who, viewing the thousand years as passing or past, have more or less approximated to the interpretation which I have now suggested^r. Objections may doubtless be urged to both expositions. But this I may say in their behalf, that they do not dislocate the whole framework of Christian truth, as that truth is set forth in the New Testament Scriptures. On the contrary, leaving those Scriptures to be understood in their plain, literal, and obvious sense, they do but relegate to their proper quarter hermeneutical difficulties arising from the interpretation of prophecy.

This at least I must take leave to impress upon your minds once more, that even if you should see reason to withhold your consent from both the views which I have propounded, you are not therefore compelled to accept, as the only alternative, the doctrine of a personal reign.

^r See Appendix, Note JJ.

Nay more; if that doctrine has been tried and found wanting, you are not permitted to embrace it, even though mine should not stand the test*. Perchance we shall, after all, have to do that which we are all, by nature, so unwilling to do,—to confess our ignorance, and wait until the page of the prophecy of this book is plainly illuminated by the light of history.

Be this however as it may, there is, secondly and lastly, a practical application of the subject which cannot be unseasonable.

Whatever view we take of the Apocalypse, the signs of the times are alone sufficient to lead us to this one conclusion at least, that a great crisis is near at hand. I do not speak of the political combinations that have been forming, or may yet be formed, in this our world. He must be but a very superficial observer indeed who regards the rivalry of parties, or the antagonism of empires, as the great phænomenon of our age. For there is another antagonism at work,—an antagonism of spiritual principles, which bids fair soon to be felt in every country, in every city, in every

* "I may utterly fail in attempting to give any interpretation of a prophetic passage; yet the objections which I have brought forward to other interpretations will remain entirely unaffected by such a failure. If, therefore, the view which I suggest be altogether erroneous, yet this cannot prove either of the other views to be true. The question as to them is entirely independent of this." Gipps, *First Resurrection*, p. 138.

house. It is an antagonism of principles, which within the last few years has been in many cases so remarkably, and I may well add so disastrously, developed in this our University. We see ancient superstition in all its various phases, modern scepticism in all its many garbs,—mistrusting, fearing, despising, hating each the other; yet both united in one greater enmity, in one absorbing antipathy; an enmity, an antipathy to Christ and his truth. That antipathy and that enmity may, as some have been led to think, ultimately give a greater than political significancy to the struggles and the conflicts of nations. It may bring together the hosts of evil in one concentrated (and, thanks be to God for the word of his promise, one fruitless) effort to crush the nation, whatever that nation be, which keepeth the truth. Or, as others have not less probably judged, the spiritual battle may still continue to be fought, only with greater intensity, on a thousand fields at once". Be this however as it may,

• For it does not appear to me that the terms camp and city, borrowed from Israel's history, necessarily imply the actual gathering together of the Church of God into one locality. See Heb. xii. 22. They imply however *holiness in heart and life*, (1 Peter ii. 11.)—*strength in spiritual defence*, (Isaiah xxvi. 1—4.)—*unity in doctrine and love*, (Eph. ii. 19.)—in all saints throughout the world. These marks do actually belong to the true people of God already, even though they are obscured by the abundant intermixture of false brethren. It may be that as the end approaches, and as the contest described above waxes more fierce, these false

one thing at least seems certain, that a day is not far off when we must each man for himself take his side. Even now is the trumpet sounding. Who is preparing for the battle? Yes! and on which side are we ranging ourselves, we who are here present before God to day? Are we among those who are yielding to the deceptions of Satan? or are we taking our place under the banner of Christ our Lord?

Remember, I pray you, ye that are tempted,—whether it be by intellectual conceit, or sensuous formalism, or sordid calculations of worldly interest, to quit the sure holding ground of immutable Scriptural truth, and to yield to the deep, strong currents of prevailing opinion,—remember, I pray you, whither you are tending. Far be it from me to tax you with wilful deceit. But surely your peril is not the less real, because it is unsuspected. Your course may be smooth; every wind that blows may gently fill the sails of your barque; but remember, that the Siren enchants but to destroy: the end of all must be the shipwreck of your souls.

And if, for a moment, you are persuaded to pause in your career, plead, I earnestly entreat

brethren will visibly fall away, and, the Spirit being more largely poured upon her from on high, the Church be thus more openly manifested to those who have eyes to see her as in very deed, “the holy people, the redeemed of the Lord, sought out, a city not forsaken,” Isaiah lxii. 12, or as our text hath it, “the camp of the saints and the beloved city.”

you, for the gift of the Holy Ghost. He can teach you your corruption and your guilt,—a corruption which has prostrated the whole moral, the whole intellectual man in the dust,—a guilt that makes you loathsome in the eyes of your God, and exposes you, naked and helpless, to the fierce flames of his eternal wrath. He can manifest these things to you. And if he does, then will he also bring you to Christ, the full, the overflowing fountain of all wisdom, all righteousness, all sanctification, and all redemption. Then, in the assurance that he is your salvation, shall you possess, in the momentous struggle that lies before you, an inspiring motive, a sufficient strength, a certain success. Truly you will find yourself in a minority. Whether you become a minister of Christ's Church, or remain among the less responsible members of his mystical body: neither numbers, nor renown, nor influence, nor vaunting genius, will be found on your side. The princes of this world knew not the Lord of glory, how then shall they know you? But these things will be on your side, present pardon and present peace, future victory and future glory. Yes! truly yours will be the side of reproach, of persecution, it may be too of martyrdom; but fear not for the result, the issue is certain, you are on Christ the Conqueror's side.

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us

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kings and priests unto God and his Father; to him be glory and dominion, for ever and ever".
Amen.

" Rev. i. 6, 8.

LECTURE VIII.

THE TRUE BURDEN OF OLD TESTAMENT PROPHECY.

ACTS iii. 24.

YEA, AND ALL THE PROPHETS FROM SAMUEL AND THOSE
THAT FOLLOW AFTER, AS MANY AS HAVE SPOKEN,
HAVE LIKEWISE FORETOLD OF THESE DAYS.

I ENDEAVOURED in my last lecture to shew, by
a careful analysis of the first nine verses of the
twentieth chapter of the Revelation, that the
Apocalypse does not encourage us to look for a
personal reign of Christ upon earth ;—nay more,
that it does not even require us to expect a yet
future Millennial Sabbatism.

It will however doubtless have occurred to your
minds, that, even if I were right in my inter-
pretation of the New Testament symbols which
have so frequently been taken to prefigure that
happy age, the favourers of Chiliasm in either of
its aspects would still be ready to appeal to many
a glowing prediction of the Old Testament seers.

“Those predictions,” they might all say, “may not indeed fix the duration, but surely they announce the approach of a period of unmingled righteousness and peace.” “Nor do they permit us to doubt,” Pre-Millennarians would add, “that that blissful æra shall be ushered in by the coming of the Lord himself.”

These statements depend upon arguments drawn partly from the subject-matter, partly from the tone of those ancient Prophecies.

With regard to their subject, it is assumed, that those lively oracles almost exclusively pourtray the fortunes of the literal Israel. The present degradation of the Jew is then contrasted with his expected glories; and the conclusion inevitably follows, that a day of Millennial bliss must yet dawn upon Jerusalem and the world.

With regard to its tone, it is contended, that, even were a spiritual Israel the principal subject of Old Testament Prophecy, nothing has yet been seen commensurate to the grandeur of its announcements. And then once more the assertion is made, that the six millennaries of earthly toil shall be succeeded by a corresponding Sabbatism of terrestrial peace.

It will however be well to pause and enquire, whether an interpretation more consistent with those first principles of the doctrine of Christ, which the previous lectures have established, be not hermeneutically possible.

Nor are materials wanting, by the use of which we may hope to arrive at a satisfactory conclusion. The Old Testament itself contains passages of early date,—highly poetic in their style, and more or less prophetic in their subject,—which will be found on examination to furnish valuable aid in determining how much stress can safely be laid upon the impassioned language of the comparatively later seers. Such passages,—to mention no other,—are the dying blessings of Jacob, and of Moses, and the songs of Moses, of Deborah, and of Hannah.

Nor do the writings of those later seers themselves altogether refuse their independent assistance. For, apart from the prophecies actually cited by the Apostles and Evangelists, they contain other predictions which have already been demonstrably fulfilled. And a comparison of the terms in which those predictions are couched, with the events by which their meaning has been exhausted, will throw no little light upon prophecies which are supposed still to await their accomplishment*.

* “Some light may be expected to arise from the study of the prophecies themselves. For the same symbols, or figures, recur frequently in those writings: and, by comparing one passage with another; the darker prophecies with the more perspicuous; the unfulfilled, with such as have been completed; and those which have their explanation annexed to them, with those that have not; by this course of enquiry, I say, there is no doubt but some considerable progress may

But it is to those many quotations from their sacred pages which are scattered over the New Testament volume that we most confidently look for guidance in the matter. The Law, the Psalms, and the Prophets, are unequivocally^b cited by the apostles and evangelists, very nearly if not quite two hundred times. Of these, more than one half are predictions adduced with express declarations concerning their fulfilment. And in this manner we have keys, so to speak, by which to open at least thirteen out of those twenty-seven later chapters of Isaiah, with the true interpretation of which our present controversy is mainly concerned.

be made in fixing the true and proper meaning of this mysterious language." Bp. Hurd on the Prophecies, Sermon ix. vol. ii. p. 91.

^b I speak of '*unequivocal*' citations, for it is only upon such that any conclusive argument can be founded. This fact is forgotten both by Mr. Greswell, (Parables, vol. i. p. 176.) and Mr. Birks, (Outlines, p. 279.) when they treat Rev. i. 7. as a *quotation* from Zech. xii. 10; and seem thence to conclude, that that prophecy shall be fulfilled at, and not before, the second advent of the Lord. A still more striking example of this error is presented by Mr. Birks, (Outlines, p. 279.) where, speaking of Isaiah lxi—lxiv, he says "they are connected with the first advent, by our Lord's own application of the opening verses in the synagogue of Nazareth, Luke iv. 16. *And they are equally (!) linked with the second advent by his own lips, speaking from heaven to the beloved disciple, at the close of the Apocalypse, where he makes a further quotation from the same prophecy.* 'And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.' Rev. xxii. 12. Isaiah lxii. 11."

Now it can, I think, be shewn, that our great Prophet* has herein established such exegetical precedents, as are intended directly to guide us by infallible way-marks into the pathway of another than the Millennarian interpretation of Old Testament prophecy. To those way-marks I would invite your attention in this my concluding lecture.

In so doing I would pray—for myself, that I may be preserved from a spirit of unbecoming dogmatism ;—for my hearers, that they may be enabled to receive with candour and simplicity the statements that I shall lay before them. I cannot hope to exhaust a boundless subject. Nor can I expect to make that transparently clear, which must from its very nature be frequently obscure. But this I may perhaps be able to do :—I may be able to shew, that the language of the Old Testament prophets does not imperatively require that, in spite of all the plain statements of Christ and his apostles, we should still harbour the expectation of a Millennial Sabbatism and a Personal Reign.

Before I begin, it may be as well to remind you, that a very important division of my subject has been reviewed in a previous discourse. In my third lecture, I dealt at some length with that plea for Pre-Millennarianism which is drawn from prophecies connecting the royal authority of Messiah with the house of Israel and the throne of David.

* See Lecture I. p. 24, 25.

I shewed then, that those prophecies, as explained by the very apostles themselves, do not warrant us in expecting a future manifestation of Christ upon earth as the king of the Jews. On the contrary, they have already received their intended, their adequate accomplishment in the exaltation of Jesus of Nazareth to the right hand of power. I shall not therefore go over that ground again on the present occasion. But I promised then to take up, as a separate subject, those Old Testament predictions which describe the nature and extent of the kingdom of Messiah. To redeem that pledge is all that remains to be done to day.

Let me follow the division indicated above, and speak first of their subject-matter, and secondly of their tone.

And FIRST for the subject-matter of the Prophecies in question.

The inspired precedents to which I have already referred seem to me to encourage the belief, that that Israel which is, next to the Messiah himself, their most prominent subject, is not the nation of the Jews, but the whole mystical church of Gospel times, including both Jew and Gentile alike within its pale.

I will lay before you, one by one, the considerations which have led me to this conclusion.

You will then, in the first place, observe, that, in the exposition of the prophetic writings,

Scripture does not sanction a rule of unbending literalism in matters of detail.

There are doubtless many words of prophecy which have been literally fulfilled;—but there are also words of prophecy, the accomplishment of which has proved that they were clothed in the language of imagery. Nay further, there are prophetic passages which have been shewn by the result to be couched partly in literal and partly in figurative terms⁴.

For proof, one example will suffice. It shall be that portion of the fortieth of Isaiah, of which St. Luke records the fulfilment in his third chapter. John the son of Zacharias “came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God*.” Here surely the voice and the wilderness are literal, while the way, the path, the valley, the mountains, the hills, the

⁴ See p. 12, 13, 125, 126 of this volume, and also Appendix, Note C.

• Luke iii. 2—6.

crooked places, and the rough ways, all are figurative^f.

And in very deed a rule of unbending literalism is incapable of universal application. Attempt to carry it out, and the Old Testament is brought into immediate collision with the New : nay more, it is made to contradict itself. In short, a rule

^f And thus may we see the inconclusiveness of the popular Pre-Millennarian argument derived from Isaiah ix. 6, 7. That argument is briefly this:—"The *child*, the *son* of v. 6, is literal: literally is He the Mighty God, the Prince of Peace: therefore literal also must be the *throne* and *kingdom* of David in v. 7." Quite as certainly might it have been urged before the Gospel of St. Luke was written, that "literal was the *voice*, and the *wilderness*, literal also must be the *valley*, the *mountains*, and the *hills*." The fact is, that had prophecies of spiritual things concealed under figures been figurative throughout, it would have been easy for interested parties,—as the Jews in the case of the Messiah, the Papists in the case of Babylon,—to escape into another and a more palatable solution. Hence the importance of introducing either literal marks that tie us down to the right solution, or explanations (very short perhaps) which effect the same purpose. From this view of the matter it is seen, that so far from it being impossible to have literal features in a figurative prophecy, it is most likely that such should be the case: and further, that such literal features were intended to tie down the Jew and us to the spiritual meaning of the whole. Hence to argue from the literal fulfilment of details in a prophecy relating to the first Advent to a literal accomplishment of contiguous words at the second Advent, is to defeat the very purpose for which those details were introduced into the prophecies;—namely, to compel the Jews to accept Christ, even though he fulfilled not their carnal expectations. See for more upon this question, Appendix, Note P.

which is recommended for adoption on the score of its extreme simplicity, is found, on application, to involve its adherents in multiplied and hopeless perplexities^c.

But there is no need for further argument upon the point. It is one which, practically, all Pre-Millennarians concede. Nor should I detain you upon it at all, were there not one simply "literal" plea for the personal reign which cannot be left altogether unnoticed.

It is drawn from predictions which seem to foretell changes, wonderful and glorious, in the vegetable and animal kingdoms; nay more, in the very lights of heaven themselves. The sun, it is alleged, shall one day burn with a seven-fold splendour, the moon shall shine with all the brilliancy of day, the wilderness rejoice in the rose of Sharon, the pastures of Carmel, and the cedars of Lebanon; while the very beasts of prey themselves shall return to the primæval harmlessness of Paradise^d.

In reply, let me, by way of example, discuss those memorable words in the eleventh of Isaiah: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the

^c See, for an example, Lecture III. p. 95, 96.

^d Greswell, *Parables*, vol. i. p. 234—237. Marsh, *Rev. W.*, a few Plain Thoughts on Prophecy, in Five Letters to a Friend, p. 73, 74. Begg, *Connected View*, p. 31, 32, 99. Bonar, *Prophetical Landmarks*, p. 208, 209. Molyneux, *Israel's Future*, p. 229—231: World to Come, p. 99—102, 278—280.

calf and the young lion and the fatling together; and a little child shall lead them¹."

We neither explain, nor desire to explain, all the glowing predictions of Isaiah as mere orientalisms. But still we do assert that orientalisms exist, as might well have been expected², in Old Testament Prophecy. Of these, none are more certain than the metaphorical use of the names of animals, to signify "persons resembling them in their natural dispositions and habits."

Call to mind the words of the patriarch Jacob: "Judah is a lion's whelp;"—"Issachar is a strong ass couching down between two burdens;"—"Dan

¹ See Isaiah xi. 6—9.

² "The style of the prophets was the known authorized style of their age and country, in all writings especially of a sacred and solemn character; and is even yet in use with a great part of mankind." Bp. Hurd, Introduction to the Prophecies, Sermon ix. vol. ii. p. 105, 106. "From this verse to the ninth inclusive, the prophet furnishes a description of the peace and happiness to be enjoyed under the reign of Messiah, which, for boldness and exquisite choice of imagery, far surpasses the sublimest passages in which the classical poets celebrate the renewal of the golden age; indeed, nothing can exceed in beauty the scene here depicted. Numerous passages adduced by Lowth and Gesenius from Virgil, Horace, Theocritus, Ferdoosi, Ibn Onein, as also from the Zendavesta, and the Sibylline Oracles, clearly establish the fact of the prevalence of such figurative language; and render in the highest degree improbable the interpretation of Hengstenberg, and some other expositors, who consider Isaiah to be literally predicting an entire change in the nature of the brute creation, and its restoration to its *primæval state before the fall*." Henderson, on Isaiah xi. 6—9.

shall be a serpent by the way, an adder in the path, that biteth the horse heels ;"—“ Naphtali is a hind let loose ;”—“ Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall divide the spoil¹.” Or, if you desire words of purer allegory^m, reflect upon the prophetic sorrows of Messiah :—“ Many bulls have compassed me : strong bulls of Bashan have beset me round. . . . Deliver my soul from the sword ; my darling from the power of the dog. Save me from the lion’s mouth : for thou hast heard me from the horns of the unicornsⁿ.”

With figures like these before us in the writings of Moses and of David, why look for a change in the nature and habits of the animal creation, in consequence of the employment of similar lan-

¹ Genesis xlix. 9, 14, 17, 21, 27.

^m “ Non autem alienum erit ab hoc loco paucis notare peculiarem usum cognatarum figurarum Metaphoræ, Allegoriæ, et Comparationis, in quo sibi indulgent Vates Hebræi, ac præcipue in Poesi Prophetica. Cum enim, quæcumque materiem adornandam suscipiunt, eam summâ imaginum copiâ et varietate illustrent, tum porro ipsas imagines non unâ ratione formæque inter se temperant et conciliant. Simplici Translatione raro contenti, sæpe in Allegoriam excurrunt, sæpe apertam Comparationem immiscent : Similitudinem nonnunquam subsequitur Allegoria, nonnunquam prævenit : huc accedit crebra Imaginum, nec minus temporum ac personarum, mutatio ; perque omnia in verbis sensibusque sua quædam vis atque audacia, nullis mancipata legibus, liberumque Hebrææ poeseos genium unice spirans.” Lowth, *De Sacra Poesi Hebræorum*, Præl. x. tom. i. p. 116, 117.

ⁿ Psalm xxii, 12, 20, 21.

guage in the pages of Isaiah? For indeed the prophecy in question, says a learned writer of strongly literal bias°, “has been verified in every age, in proportion to the extent in which genuine Christianity has exerted its influence. Characters the most ferocious have been subdued; and those who had been ‘living in malice and envy, hateful and hating one another,’ have ‘put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another’.”

° Henderson, *in loco citato*, see note k above: “By the animals specified are meant persons resembling them in their natural dispositions and habits; and by their living and feeding together in peace and harmony is adumbrated that state of true union, fellowship, and peace, which those enjoy who submit to the reign of the Redeemer, and conform to the laws of his kingdom. *To look for the accomplishment of the prophecy in the experience and conduct of such as possess merely the name of Christians, or to refer its fulfilment to some future day, because so many wars, bickerings, and contentions have more or less hitherto obtained among nations or communities professedly Christian, would be to torture the passage in order to make it speak a language foreign to its spirit and design.*” Dr. Henderson then proceeds as in the text of the Lecture.

‡ Col. iii. 12, 13. Mr. Gipps gives a different, but still a figurative, interpretation to the passage before us. He conceives Isaiah xi. 6—8. to be parallel to Acts x. 12. and to “foretell the calling in, at the first coming of Christ, of the Gentiles, described under the figure of the *wolf, leopard, &c.* and their union with the elect remnant of the Jews, described as the *lamb, kid, &c.* in one church, after the ceremonial law, which was *the enmity and middle wall of partition* between Jew

Did time permit, I might now shew, that all analogy of Holy Writ requires us to interpret in like manner the prophecies which have been supposed to predict Millennial changes in the vast

and Gentile, was *abolished*, and *peace* was thus *made* between them." See Eph. ii. 14—16. Whatever may be the reader's judgment upon the alternative exposition thus proposed to his notice, he will, I think, feel the cogency of the previous argument, by which this saintly as well as talented writer proves the necessity of some such figurative interpretation. "I cannot," he says, "conceive this [the literal] to be the true interpretation of the passage, for the following reasons:—*First*, the *rod*, *stem*, *branch*, *root*, in ver. 1, do not foretell that a material rod and a material branch would grow out of a material stem and roots, but are used in a *figurative* sense. Hence as this is the introductory verse of the prophecy, the analogy of interpretation would lead me to conclude, that the expressions also, in vers. 6—8, do not foretell any thing respecting these material animals, but are used in a figurative sense. Nor can I conceive what interpretation can be given of Isaiah xxxv. 9, if we understand these expressions in a material sense in Isaiah xi. 6—8. *Second*, As the *first* coming of Christ is expressly foretold in ver. 1, if vers. 6—8, had been intended to foretell events which were to take place after his *second* coming, I feel convinced that there would have been some *express prediction* of that second coming, as there had been of the first. Instead, however, of this, on the one hand, there is not the least intimation of any other coming than his first, as described in ver. 1: and, on the other hand, the connective particle, *and*, running through every one of the verses, (*but*, ver. 4, in the original is *and*,) shews that all these verses are connected with ver. 1; and that all the events described in them are to be the consequences of the coming described in ver. 1; that is, of his first coming." First Resurrection, Note DD, p. 123, 124.

domains of inanimate nature¹. But I may not tarry here. For the main strength of the Pre-Millennial cause lies not in the rule of an universal literalism extending even to details, but in the law

¹ As prophecies of Millennial changes in the external face of the terrestrial globe, Mr. Greswell (*Parables*, vol. i. p. 234, 235.) adduces Isaiah xxxii. 14, 15: xxxv. 1, 2, 6, 7: xli. 18. 19: xliii. 19, 20: li. 3: lv. 18. In reply, it will, I think, be sufficient to refer the reader to those beautiful verses in Gen. xlix. (22—26.) which pourtray the prosperity of Joseph: or again to that rich passage in which the blessedness of repentant Israel (what Israel, it matters not now to enquire) is pictured forth by the prophet Hosea (ch. xiv. 5—8.). Many more references might be given, but these surely will suffice. And indeed the last of Mr. Greswell's quotations should, when taken with its context, have directed him to the right interpretation of the kindred passages. They all foretell the wonderful effects wrought upon the Gentile world in its wilderness state by the preaching of the Gospel, when accompanied by the power of that Holy Ghost, of which water is the frequent emblem. See Isaiah lv. 8—13: lxi. 1, 2, 3. As to the expected Millennial splendour of the heavenly bodies, the same learned author cites (p. 237.) Isaiah xxx. 26. But here again passages to which he himself has referred might have put him right. In a foot note he says, "cf. xxiv. 23: lx. 19, 20." These passages remind us of the Scriptural fact, that the Sun and the Moon are symbols both of the civil and ecclesiastical powers, and also of the Church, or of Christ and his Church, or of God himself. See Song of Solomon vi. 10: Malachi iv. 2: Psalm lxxxiv. 11: Luke i. 78: Rev. xxii. 16. Hence the quotation which has led to these remarks may, very properly, be understood to indicate the increased light and fulness with which, under the Gospel œconomy, God would manifest himself in Christ to his Church; who would, consequently, in her turn, reflect a far more brilliant light upon the world around. See in connection with this, Isaiah lx. 1—3.

of a modified literalism applicable only to the more prominent features of sacred prophecy.

I would therefore have you notice, in the second place, that even when so qualified, the principle in question is not one to which, judging by Scriptural precedent, the Hebrew seers rigidly adhere. In other words, it can I think be very certainly proved, that the terms Israel, Zion, Jerusalem, and the like, which are at times so plainly applied in another than their primary intention in the New Testament Scriptures^r, are no less certainly sometimes so applied in the Old Testament prophecies.

^r "Israel," Rom. ix. 6: John i. 47: Gal. vi. 16.—"Zion," Heb. xii. 22.—"Jerusalem," Heb. xii. 22: Gal. iv. 26. The principle upon which this application of the terms in question is founded, is distinctly enunciated in Rom. ii. 28, 29;—"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [See Appendix, Note O.] It is indeed true that, (as might most naturally be expected in a narrative of events occurring in the land of Israel, and of controversies in which its people, whether dwelling there or scattered abroad, bore so conspicuous a part,) the words Israel, Jerusalem, Jew, are also, and that much oftener, used in their primary intention in the New Testament. But this will not avail to over-rule, as it were by a majority of voices, (see Bonar, *Prophetical Landmarks*, p. 309, 310.) the principle which the quotations at the head of this note so clearly establish,—the lawfulness, namely, of a spiritual application of the terms in question. Nor will it avail to prevent our applying that principle to Old Testament Prophecy: the more especially when, as will presently appear, the Holy

For proof I will, for the present, content myself with but two quotations. Read, in the first place, the first six verses of the forty-ninth of Isaiah. "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though

Ghost has himself led the way. And truly such a use of the terms under debate is quite consistent with the general usages of language. "A precisely analogous example is afforded," says Dr. Alexander, (who maintains that this is a *primary not a metaphorical sense* of the term Israel,) "by the use of the name Rome in modern religious controversy, not to denote the city, or the civil government as such, but the Roman Church, with all its parts, dependencies, and interests. The one usage is as natural and intelligible as the other; . . . and the arguments employed to prove that the Israel and Jerusalem of these predictions are the natural Israel, and the literal Jerusalem, would equally avail to prove, in future ages, that the hopes and fears expressed at this day in relation to the growing or decreasing power of Rome, have reference to the increase of the city, or the fall of the temporal monarchy established there." On Is. lx. 1. See p. 429, 430.

Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*."

It is obvious that the word Israel is, in this passage, used in two distinct senses. In the fifth and sixth verses it signifies the literal Israel, the carnal posterity of Abraham. But in the third verse it is predicated of one who has, in the exercise of a ministerial office, approached that Israel in vain. And who is this? It might indeed at first sight appear to be simply the Messiah. But the use made of the passage and its context by the apostle Paul, in his sermon at Antioch, and in his second epistle to the Corinthians, seems to point to an Israel, if I may so speak, of a more complex character, even that mystical body of which Christ is the head, and his people are the members†. For

* Isaiah xlix 1—6.

† "By 'the servant of Jehovah' in these later prophecies of Isaiah, we are to understand the Church with its Head, or rather the Messiah with the Church, which is his body, sent by Jehovah to reclaim the world from its apostasy and ruin. This agrees exactly with the mission both of the Redeemer and his people as described in Scripture, and accounts for all the variations which embarrass the interpretation of the passages in question, upon any more exclusive exegetical

turn to the thirteenth of Acts. Paul and Barnabas are reproving the unbelieving Jews of Antioch in Pisidia. "It was necessary," they say, "that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth^{*}." How plainly do the Apostles hereby determine that the prophecy before us is directed to their Master and themselves^{*}; and, in them, to all that believe in his

hypothesis. It is also favoured by the analogy of Deut. xviii, where the promised Prophet, according to the best interpretation, is not Christ exclusively, but Christ as the head of the prophetic body who possessed his spirit. Another analogy is furnished by the use of the phrase 'Abraham's seed,' both individually and collectively. He whom Paul describes as the seed of Abraham, and Moses as a prophet like unto himself, in a personal, but not an exclusive sense, is described by Isaiah as the servant of Jehovah, in his own person, but not to the exclusion of his people, so far as they can be considered his co-workers and representatives." Alexander on Isaiah xlii. 1. See also Calvin on Isaiah xlix. 3.

* Acts xiii. 46, 47.

* "The application of this verse by Paul and Barnabas, in their address to the Jews of Antioch in Pisidia, (Acts xiii. 47.) is very important, as a confirmation of the hypothesis assumed above, that the person here described is not the Messiah exclusively, but that his people are included in the subject of the description." Alexander on Isaiah xlix. 6. On verse 8, the same learned writer continues, "Here again we have clear Apostolical authority for applying this de-

word. And what is the collective name by which they are there addressed ? "Israel." So certainly is that term, in this passage at least, employed to signify the one church of the living God'.

But there is yet another passage for which I must crave your attention before I pass on. It is to be found in the book of the Prophet Hosea. There, in the first chapter at the ninth verse, the

scription to the Church, or people of God, as the body of which Christ is the head. Paul says to the Corinthians, 'We then as workers together (with him) beseech you also that ye receive not the grace of God in vain. For he saith, *I have heard thee in a time accepted, and in the day of salvation have I succoured thee.*' What follows is no part of the quotation, but Paul's comment on it. 'Behold, now is the accepted time; behold, now is the day of salvation.' (2 Cor. vi. 2.) This, taken in connection with the citation of v. 6, in Acts xiii. 47, precludes the supposition of an accidental or unmeaning application of this passage to the people or ministers of Christ, as well as to himself."

It has indeed been proposed to vary the translation of Isaiah xlix. 3, in such a manner as to render the argument now founded upon it entirely nugatory. Dr. Henderson, for instance, supposes "a sudden apostrophe to [the literal] Israel, after addressing the Messiah, or the Prophet." "The natural, however, and obvious" meaning of the sentence, the rendering "which suits the Hebrew best," is that which is given in our authorized version. (See Calvin, Gill, both the Lowths, Alexander, and Birks, Outlines, p. 291.) "Israel," says the second of these commentators, "is a name of the church often given to it in this prophecy; Christ and his church, by virtue of the union between them, have the same names; as she is sometimes called by his names, 'Christ' and 'the Lord our righteousness,' so he is here called by her name, 'Israel,' 1 Cor. xii. 12, Jer. xxiii. 6, and xxxiii. 16."

Holy Ghost speaks on this wise of the rejection of a literal Israel ;—" Call his name Lo-ammi : for ye are not my people, and I will not be your God." Now mark the words that follow in the tenth verse. " Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Does the Spirit here speak of a yet future restoration of the house of Jacob ? That were indeed a possible interpretation, had not inspiration itself determined otherwise. Look at the ninth of Romans. At the twenty-second and following verses we thus read ;—" What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles ? As he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people ; there shall they be called the children of the living God." This infallible commentary on the words of Hosea proves even more than was

established by the citation from the pages of Isaiah. There we learnt, that the term Israel, as used by the ancient seers, does, sometimes at least, signify a spiritual, as distinguished from a carnal people of God. But there was nothing to carry our thoughts beyond the confines of the natural posterity of Abraham. Here we learn, that that boundary has been passed, even in the books of the elder covenant. For Hosea, as expounded by Paul, extends the significance of his spiritual Israel to the "called, not of the Jews only, but also of the Gentiles*."

Enough has now been said to prove, that it is hermeneutically lawful to give another than the

* "Though called Lo-ammi, and rejected from being the people of God; yet there is a time when their number..... shall be as the sand of the sea, and the stars of heaven;..... which was to be.....at the first times of the Gospel, when multitudes.....were converted at the day of Pentecost, and great numbers, who were met with in the several parts of the world,.....and not these only are meant, but the vast numbers of Gentiles, who were effectually called by grace every where, and were true Israelites, the spiritual seed of Abraham; and to whom the apostle Paul applies these words, producing them as a testimony of the election and calling not of the Jews only, but of the Gentiles also, Rom. ix. 24—26." Gill on Hosea i. 10. "Though God casts off the Ten Tribes," says Prebendary Lowth on the same verse, "yet he will in due time supply their loss, by bringing in great numbers of *true Israelites* into the Church, not only of the Jews, but also of the Gentiles, and making them who before were *strangers to the covenants of promise, fellow-heirs with the Jews*: see Rom. ix. 25, 29: 1 Peter ii. 10." Similarly Calvin.

strictly literal interpretation to that proper name of the ancient people of God, which most frequently occurs on the pages of prophecy. Did time permit, we might, by a similar process, conduct you to a like conclusion with regard to the appellatives "Zion" and "Jerusalem." But I forbear. For all that I at present desire to effect is accomplished, if we have succeeded in convincing you, that it is Scripturally possible, that the names in question may be part of a large and varied system of metaphors, by which the Holy Ghost did, in Old Testament times, picture beforehand the dealings of God with his Church of Gospel days.

Meanwhile let us pause for a moment to observe, that the case could scarcely be otherwise than as I have supposed it to be, if figure was to be employed at all in foretelling the Christian dispensation,—a state of things differing in so many essential points from the œconomy then existing.

To be intelligible by those to whom they are addressed, poetical images must be borrowed from surrounding familiar and analogous objects. Hence would arise the frequent mention of metals, trees, animals, places, events, and ceremonies, connected with the land, the history, and the religion of the Jews, in predictions intended, as we shall soon still more abundantly see, to instruct that people in the knowledge of good things to come, in the times of the new and the better covenant. Leba-

non and its cedars^a, Sharon and its flocks^b, the call of Abraham^c, the Exodus^d, the trials and deliverances of Israel in the wilderness^e, the city of Jerusalem with its gates and walls and bulwarks^f, the house of the Lord on the mountains of Zion^g, the thronging worshippers^h, the camels and the mules with which they journeyedⁱ, the first-fruits^k, the rams and the lambs^l which they brought in sacrifice, the whole burnt offerings^m, the fragrant incenseⁿ, the trumpet sound^o and the pealing chorus^p, the priests and the Levites^q, the new moons and the Sabbaths^r, all would naturally be put in requisition to pourtray the coming blessedness of a more expansive Israel, partakers of a mightier redemption, and worshippers in a more spiritual service^s.

^a Hosea xiv. 5, 6, 7.

^b Isaiah xxxv. 2: lxv. 10. Ezekiel xxxiv. ^c Isaiah li. 1, 2, 3.

^d Isaiah xi. 10—16: xliii. 1—3. Jer. xxiii. 5—8.

^e Isaiah iv. 5, 6: xli. 17, 18: lii. 11, 12. Jer. xxxi. 8, 9.

^f Isaiah xxvi. 1, 2: xxxiii. 20: lx. 18: lxv. 18.

^g Isaiah ii. 2, 3: lvi. 3—8. ^h Zech. xiv. 16.

ⁱ Isaiah lx. 4—6. ^k lxvi. 20. ^l lx. 7.

^m Isaiah lvi. 7. Mal. iii. 4. ⁿ Mal. i. 11.

^o Isaiah xxvii. 13. Zech. ix. 14. ^p Isaiah xxxv. 10.

^q Isaiah lxvi. 21. Jer. xxxiii. 19—26. Mal. iii. 3.

^r Isaiah lxvi. 23.

^s The following eloquent passage fully expresses the sentiments I have endeavoured to convey to the reader. It is taken from p. 218—220. of Mr. Bonar's *Prophetical Landmarks*;—"It is to the facts of events of Scripture history, the characters of Scripture personages, the records of Scripture places and nations, the rites and ceremonies of Scripture

But here we are met by reasoning like this. "The whole of this argument proceeds upon the hypothesis, that these Old Testament prophecies speak of New Testament times. Now this we cannot, in common justice to the seed of Abraham, admit. The prophets wrote for the Jews. In so doing, they used the language of reproof and

worship, that we are to look for the storehouse out of which the prophets drew their figures and symbols; and by these we must interpret all their peculiarities of style. To the events of Providence and the services of the sanctuary, under the Jewish œconomy, the prophets seem to resort as furnishing materials of the only language through which they could adequately express themselves. They appropriate Jewish words and allusions; they embody Jewish history and ordinances in their style, and thereby construct to themselves a peculiar language,—a rich and noble dialect,—the fullest and most beautiful, the exactest and most expressive that mortal has ever attained to. The language of heathen poets has been lauded as exquisite, and we say not but that it is worthy of uninspired men; but it is poverty and meagreness in comparison with this. And why? Not merely because they were uninspired men and pagans, but because they wanted the rich materials to which the prophets had access. Their language embodied merely the common events of life, the common objects of nature, and the fables of a puerile and unclean mythology. The prophets had all natural events to resort to and to draw from, but they had more. They had the history and the ordinances of God's people; which history seems to have been recorded, and which ordinances seem to have been constructed, with the design of furnishing materials for a language to the prophets of Jehovah, by which they were enabled to express ideas, and declare events, which in no other way they could have succeeded in making known."

threatening. No one hesitates to understand that reproof and that threatening literally. Events have shewn that we cannot do otherwise. Why then, when words of encouragement and promise occur, are they not also to be interpreted literally? If Zion, Jerusalem, Judah, and Israel, mean in the one case Zion, Jerusalem, Judah, and Israel, why may they not mean the same in the other? And if so, then surely we must look onwards to some future period in the history of the tribes of Jacob, which shall satisfy the requirements of the prophetic announcements. And this without attempting a minuteness of literal exposition, and without even asserting, that the special terms under discussion are not on rare occasions used in another than their ordinary significance[†]."

In reply, I will not affirm as some have done, that in the restoration from Babylon, and in the subsequent fortunes of the Jewish Church and nation, all the prophecies alleged have received an adequate accomplishment[‡]. Nor will I assert,

[†] M'Neile, *The Church and the Churches*, London, 1846. p. 342, 343. Kelly, *Prophetical Lectures*, p. 168. Bonar, H. *Prophetical Landmarks*, p. 295. Bonar, A. *Redemption Drawing Nigh*, p. 76, 77.

[‡] I may however suggest to my younger readers the duty of carefully separating off, and diligently studying prophecies which have been already fulfilled, before they enter upon speculations with regard to the future. "Read the book of the Maccabees and other History," says Richard Baxter, (*Glorious Kingdom*, p. 57,) "that you may not be ignorant

as others have done, that there are not blessings, yea, even great blessings, yet in store for Israel after the flesh. But this I am constrained to affirm, (for Scriptural precedent gives no doubtful judgment upon the point,) that Israel after the flesh is not the exclusive, nor even the main subject of the glowing predictions in question.

This is the third consideration to which I desire to call your attention to day. It is one of primary

of what is already done." The wisdom of such a course is obvious. Yet it is one which does not seem to have been followed even by all the writers upon prophecy. Witness Mr. Molyneux (in *Israel's Future*, p. 126.) applying Ezekiel xxii. 18—22. to the battle of Armageddon, and (in *The World to Come*, p. 104.) applying Joel ii. 21—27. to the future "local sphere" of blessedness. "There was," says Mr. Birks, when speaking of the school to which Mr. Molyneux belongs, "a natural recoil from the prevalent doctrine which had proscribed the study of unfulfilled prophecy as useless and dangerous. But the correction of this error led, in many cases, to an opposite extreme. Many seemed to fancy, that a prophecy, when fulfilled, had lost nearly all its power to instruct or benefit the Church. The office of warning and guidance as to the future was clearly at an end. The use, as evidence, of revealed truth might appear superfluous in proportion to the depth of their own conviction. The higher purposes which it might still answer were overlooked or forgotten. Fulfilled prophecies, as if the precious extract of warning and counsel had been separated and passed away, were thrust down to a place of secondary importance. And hence a natural tendency to transfer as many predictions as possible into the class of unaccomplished prophecies, which might thus be still available for the guidance of the Church." *Elements of Sacred Prophecy*, p. 423, 424.

importance, and requires full explanation. Let me therefore remind you of the distinction which always existed between the nation of the Jews, and the holy seed which was the substance thereof: or, in other words, between the carnal and the spiritual seed of Abraham.

The nation of the Jews consisted of all the carnal posterity of Abraham, Isaac, and Jacob. It went by the name of Israel. But within its larger circle was contained a smaller company*. That company was the invisible or mystical

* " Answerably unto this twofold end of the separation of Abraham, there was a double seed allotted unto him. A seed according to the flesh, separated to the bringing forth of the Messiah, according unto the flesh: and a seed according to the promise, that is, such as by faith should have interest in the promise, or all the elect of God. Not that these two seeds were always subjectively different.....But sometimes the same seed came under different considerations, being the seed of Abraham both according to the flesh and according to the promise; and sometimes the seed itself was different, those according to the flesh not being of the promise, and so on the contrary.....Multitudes afterwards were of the carnal seed of Abraham, and of the number of the people separated to bring forth the Messiah in the flesh; and yet were not of the seed according to the promise, because they did not personally believe, as our Apostle declares, chapter iv. of this Epistle. And many afterwards, who were not of the carnal seed of Abraham in the flesh, were yet designed to be made his spiritual seed by faith; that in them he might become heir of the world, and that all nations of the earth might be blessed in him. Now it is evident that the Church to whom the promises are made, doth consist of them who by faith are interested in the covenant of Abraham, whether they be of the carnal seed or not. And herein lay

church. It comprised all those who were "not of the circumcision only, but who also walked in the steps of that faith of their father Abraham, which he had yet being uncircumcised'." And it also was called by the name of Israel.

Did time permit, I might prove this statement to be true by an independent citation of Old Testament passages². But it is the less needful to do so, because the Holy Ghost has in the ninth, tenth, and eleventh of Romans at once affirmed the existence from earliest days³ of this distinction between the nation and the church, and sanctioned the double application of the name common to them both.

Now Prophecy was undoubtedly charged by the great mistake of the Jews of old, in which they are followed by their posterity unto this day. They thought that no more was needful to interest them in the covenant of Abraham, but that they were his seed according to the flesh." Owen on the Hebrews, Preliminary Exercitation VI. §. 4, 5.

² Rom. iv. 12.

³ See, for example, Psalms l. lxxiii. and cxxv. in each of which the inner Israel, distinct from the ungodly belonging to the nation, is clearly discernible. See also Psalm xxii. 22, 23. as compared with Heb. ii. 11, 12. where the "seed of Jacob" and "seed of Israel" are identified with "the Church" of the "sanctified." See again, Ps. li. 17, 18: cxxx: in both of which (as also in Psalms xxv. 22: cxxxi. 8.) there seem to be incontrovertible marks of a spiritual Zion and Jerusalem as well as Israel, even in David's days. So that Alexander is right when he affirms, that *this is a primary and not a metaphorical* usage of the terms in question. See note on p. 418.

⁴ Rom. xi. 1—5.

Jehovah with messages of remonstrance and warning to the nation, both in its state before Jeroboam's revolt, and after^b. Trace its progress from the days of Moses downwards, and you will find that this was a principal part of the work committed to its hands. And terrible as its denunciations were at the beginning, they only became more emphatic still, as the obduracy of the people was more strikingly manifested. Yet both remonstrance and warning were in vain. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy^c."

But what of "the remnant according to the election of grace?" Of them it is affirmed, that they sighed and they cried for all the abominations that were done in the midst of Jerusalem^d. Nor was it merely for the affront thus offered to Jehovah that they mourned. Their fondest affections, their most hallowed memories, their most cherished anticipations, all were bound up with Jerusalem, its temple, its priesthood, and its sacrifices. With profoundest grief they heard tidings, and witnessed symptoms of the approaching desolations of Zion; for they could scarcely conceive of any thing else than that the church would perish in the destruction of the nation.

^b See Davison, Discourses on Prophecy, Discourse vi. Part i. p. 230—244.

^c 2 Chron. xxxvi. 16.

^d Ezek. ix. 4.

Had prophecy no message for this Israel also ? Yes truly ; as the voice of warning to Israel after the flesh waxed sterner and yet more stern, so did the voice of promise to Israel after the Spirit speak in tones of increasingly abundant and rich consolation. I need not labour to establish this point. For it must be most plain to every one who peruses the prophetic books with attention.

But in what, we may be asked, did that comfort consist ?

It consisted, we reply, partly in promises of returning bliss on the restoration from Babylon ; partly in a more full revelation of the person, offices, and work of that long-expected Messiah, who must next appear* ; partly in the opening out

* " This was a time in which true faith wanted the comfort of future hopes. The present state was dark and gloomy, the lovingkindness of the Lord was hid from his people, and they saw nothing but tokens of anger and displeasure on every side : in this time therefore God thought fit to give more and plainer intimations of his purpose to establish the kingdom of righteousness, than ever had been given before from the days of Adam. Now was it that the seed in whom all nations were to be blessed was manifestly described ; that the time and place of his birth were appointed ; his great work, his glories, and his sufferings were foretold. Now was it that God taught his people plainly to expect a new covenant, a better than that made with their fathers : in a word, now was it that all eyes were opened to look for his coming who was to be the glory of Israel ; the desire of all nations ; a light to lighten the Gentiles." Bp. Sherlock on Prophecy, Discourse vi. p. 170.

beyond of a new and glorious vista of hope to his Church^f.

These spiritual mourners were assured, that the overthrow of the nation would issue in the greater exaltation of the Church^g. No longer confined

^f See Davison, Discourses on Prophecy, Discourse vi. Part ii. and especially p. 268, 269, 281, 282, 283. "How can we think," that profound writer says at p. 282, "that such scenes of ruin and confusion, such times of perplexity and dismay, were not afflicting to the minds of the good and faithful servants of God, few as they might be, who, if not involved in the actual suffering, could not escape the doubt and disquietude of feeling attached to the mysterious course of Providence which was before them?.....In the face of these troubles the evangelical prophecy was interposed. It opened new resources of hope to the faithful servant of God. When the first covenant was in its wane, the light of Prophecy was augmented. And it was augmented in all those respects in which the faith of religious minds required the greatest support, *viz.* in the promise of a better covenant; in discoveries of God's unchangeable purpose of mercy; and the prospect of a future state of life and immortality;—a *conformity* of prophecy to the exigencies of religion, which speaks for itself in its wise and merciful adaptation. Prophecy began at the first to remedy the dark and desolate state of nature. It now furnished the like remedy to the dark and desolate state of the existing dispensation of Revealed Religion."

^g "For these and other consequent offences, Israel as a nation was to be rejected, and deprived of its pre-eminence. But in so doing God would not cast off his people. The promises to Israel, considered as the people of Jehovah, should endure to the body of believers, the remnant according to the election of grace. These were in fact from the beginning the true Israel, the true seed of Abraham, the Jews who were Jews inwardly. In these the continued existence of the Church should be secured and perpetuated, first within

within the limits of one carnal descent, and one territorial habitation, the Israel of God should “lengthen her cords, and strengthen her stakes; for she should break forth on the right hand and on the left; and her seed should inherit the Gentiles, and make the desolate cities to be inhabited^h.” This accession to her ranks should be great and rapidⁱ. The blindest of idolaters, the greatest of monarchs, people in short of every grade and every race, should crowd her courts^k. Nor should one single vestige of her former pupillage remain^l. Her gates should be open continually to the free ingress of her spiritual children of every land^m. To them the King, the Lord of hosts, would manifest the full glory of his grace without the

the limits of the outward Israel, and then by the accession of believing Gentiles to the spiritual Israel. When the fulness of time should come for the removal of the temporary and restrictive institutions of the old œconomy, that change should be so ordered as not only to effect the emancipation of the Church from ceremonial bondage, but at the same time to attest the divine disapprobation of the sins committed by the carnal Israel throughout their history. While these had every thing to fear from the approaching change, the spiritual Israel had every thing to hope,—not only the continued existence of the Church, but its existence under a more spiritual, free, and glorious dispensation, to be ushered in by the appearance of that Great Deliverer, towards whom the ceremonies of the law all pointed.” Alexander, *Introduction to the Later Prophecies*, p. 566, 567.

^h Isaiah liv. 2, 3.

ⁱ Isaiah lxvi. 7, 8, 12, 20.

^k Isaiah xlv. 16: xlix. 7, 12, 22, 23.

^l Isaiah lxv. 17.

^m Isaiah lx. 10, 11: lxii. 10.

intervention of shadowy ordinancesⁿ. Only within her precincts should salvation be found^o. Her offspring should be eternally secure^p; all else should utterly perish^q. Nor should this new and enlarged blessedness pass away^r. The new covenant would be as enduring as that which it superseded was transitory^s. And as the covenant endured, so should they continue who were partners in its benefits^t. "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain^u." And, finally, was a pledge required that all these things should surely come to pass? The deliverance of Israel from Babylon at once supplied that pledge, and added another splendid illustration to the treasures of prophetic imagery^v.

ⁿ Isaiah xxxiii. 17: lvii. 19.

^o Isaiah lx. 2: lxvi. 13.

^p Isaiah liv. 17: lxii. 12.

^q Isaiah lx. 12.

^r Isaiah liv. 9, 10.

^s Isaiah lxv. 17—23.

^t Jer. xxxiii. 17, 18.

^u Isaiah lxvi. 22.

^v "To excite attention to these SPIRITUAL predictions, more obscure than the other, and regarding events more remote, care was taken to secure the authority of the prophet by the completion of the *civil* predictions in events distinctly described and near at hand.....Thus...their prophet, Isaiah, might reasonably expect to find credit with them, for the glorious things predicted by him of the great Deliverer, the Messiah; when their deliverance from the Babylonish captivity was seen so certainly to verify his prediction of that event. The prophet himself exults in this argument, as decisive and unanswerable. 'Behold,' says he in the text,

Such was, I firmly believe, the true burden of Old Testament prophecy, as originally addressed to the seed of Abraham. It spake in voice of warning to Israel the nation—it spake in voice of

(Isaiah xlii. 9.) ‘the former things are come to pass,’ i. e. the prophecies I have delivered to you concerning your redemption from the Assyrian bondage, will soon be so exactly completed, that I regard them as things *past*; and therefore *new things do I declare*; hence I claim your belief of other prophecies, concerning a much greater redemption, to take place hereafter, though there be no appearance, as yet, of any causes tending to produce it: ‘for before they spring forth, I tell you of them.’” Hurd, on the Prophecies, v. i. p. 131, 132. It is, I think, worthy of enquiry, whether the principle thus enunciated may not account for that often-cited passage, Jer. xxxi. 38—41. That the chapter in general refers to Gospel times, seems to be proved by the quotation of v. 15, in Matt. ii. 17, 18, and of v. 31—34, in Heb. viii. 8—13. “How then,” Pre-Millennarians ask, “do you explain the closing verses of the chapter with their minutely literal marks?” I reply, that those verses, and with them verses 23 and 24, predict the nearer restoration from Babylon as a pledge of the more remote and infinitely greater Gospel blessings described in v. 1—14, and reserved for the mourners in Zion in Gospel days. A similar pledge is observable in chapter xxxiii. 10—14, only there it is placed before, not after, the prediction of matchless spiritual bounties contained in v. 15—26. If it be objected, that in Jer. xxxi. 40, the words “for ever” exclude the idea of that destruction of Jerusalem which, on this hypothesis, did actually supervene; the answer may well be, that the term “for ever” points to the duration of the Mosaic œconomy, which did, as we know, last 500 years after the restoration, nor ever again while it lasted were the Jews removed. See note k on page 285, 286. Such *may* be the true exposition of the passage. Others, however, Gill among the number, spiritualize it throughout.

consolation to Israel the Church^y. The warnings truly to the nation have been fulfilled, or are still fulfilling : and with equal certainty the promises

^y This fact will fully explain, without the necessity of a personal reign of Christ upon earth and an eternal possession of the land of Canaan by the Jewish nation, such alternations of promise and threatening as are observable in the chapters of Isaiah cited by Mr. Birks, (*Outlines*, p. 263 et seq.) namely ii—iv; viii—xii; xxiv—xxviii. "To an attentive reader," says Professor Lee, "it will appear, that two parties among the Jews are constantly addressed ; one, against which threatenings are denounced, and which we generally find executed : another, to which promises of blessings both spiritual and temporal are made ; and these we see as invariably realized. In interpreting the prophets, therefore, we must never lose sight of these distinctions : a little care will always enable us to discover to which of these parties their admonitions are directed ; and, when this is ascertained, we must interpret accordingly. Instances are to be found, I know, in which the transitions are rapid ; but when we are apprized of this, and have been sufficiently accustomed to their mode of writing, no difficulty whatever will arise from it. The order usually taken is, to commence with threats against the disobedient ; and, when these have been delivered, then to turn to the better part, and to afford them the consolations which have always been annexed to true religion. An example of this may be found in the first chapter of Isaiah. The whole book itself too is of this sort : the first thirty-nine chapters proceed generally with predictions of vengeance, with a few instances of promises interspersed ; the last twenty-seven are more particularly charged with blessings for the believers, occasionally also interspersed with threatenings." *Sermons and Dissertations* : Diss. ii, §. 2, p. 250, 251. Nor may it be affirmed that these Evangelical prospects were too remote to minister effectual solace ; for they filled the heart of Abraham with joy well nigh two thousand years before the incarnation of his Lord ; John viii. 56 : Heb. xi. 13.

to the Church have been accomplished, or are still accomplishing^a.

I might now adduce a Scriptural precedent which seems to me fully to justify this opinion. But before so doing, I would proceed one step further still. I would have you observe, that though it so happened, by appointment of God, that the first recipients of these sacred consolations of prophecy were children of the stock of Abraham, yet were they thus favoured in virtue not of their carnal but of their spiritual descent. Hence it follows, and this is the fourth point to which I would call your attention, that their only true representatives in these latter days are such, as are, like them, partakers of the faith of their father Abraham, which he had yet being uncircumcised, even though they be not circumcised themselves^a. Nor can such do amiss when they take to themselves, not as a temporary loan, but as a rightful heritage, and a perpetual possession, the many glorious things which are spoken of the prophetic Israel, Jerusalem, and Zion^b. For the Holy

^a For more upon the prophecies addressed to Israel the nation, see Appendix, Note O: and for more upon those addressed to Israel the Church, see Appendix, Note KK.

^a Rom. iv. 11.

^b "This doth and must determine the difference between the Jews and Christians, about the promises of the Old Testament. They are all made unto the church. No individual person hath any interest in them, but by virtue of his membership with the church. This church is, and always

Ghost did, under these names, speak not of the Jewish remnant as opposed, on the one hand to the merely carnal posterity of Abraham, and on the other hand to the Gentile converts; but of the entire mystical church, including, on terms of perfect equality, believing Jew and Gentile alike. So much so, that these terms, as applied by the ancient seers to Gospel times, exclude the vast majority of the Jewish people, while they include a countless multitude of sinners of the Gentiles.

I know well that this view of prophecy, as speaking under these Hebrew names to the church of all lands and all generations, will provoke the indignant remonstrance of many an ardent Millennarian. He has been wont to regard the Jew with an almost religious veneration. He has looked upon him as being, in virtue of his carnal descent, the one distinguished object of Jehovah's

was, one and the same. With whomsoever it remains, the promises are theirs: and that not by application or analogy, but directly and properly. They belong as immediately at this day, either to the Jews or Christians, as they did of old to any. The question is, 'with whom is this church founded on the promised seed in the covenant?' This is Zion, Jerusalem, Israel, Jacob, the temple of God. The Jews plead that it is with them, because they are the children of Abraham according to the flesh: Christians tell them, that their privilege on this account was of another nature, and ended with the coming of the Messiah. That the church unto whom all the promises belong, are only those who are heirs of Abraham's faith; believing as he did, and thereby interested in his covenant." Owen, Exercitation VI. §. 8.

favour. To him then we appear to be guilty of veriest sacrilege, when we claim on behalf of the believing Gentiles an equal, nay, in some respects, an exclusive, right in promises originally spoken in the ears of their Jewish brethren.

“I cannot,” such an one would say, “forbid you to borrow, and to make use of, the resplendent prophecies of Isaiah. They are obviously capable of a spiritual application. Nor can it be wrong to make that application, while the Jew is yet a stranger to the true Messiah. But I must insist upon it, that it is merely by favour that you are permitted so to do. The promises belong indeed to a spiritual Israel. But that spiritual Israel is distinguished from the rest of the church by its carnal descent. The day is coming when it shall no longer be a remnant of the tribes of Jacob. The Messiah shall soon appear. Then shall ‘all Israel be saved.’ And then, and not till then, shall the prophecies you so unscrupulously usurp, receive, in the Millennial glories of an Israel at once exclusively literal and strictly spiritual, their destined accomplishment.”

But let me ask the objector to pause, and to enquire of Holy Writ whether his cherished opinions with regard to the Jew are founded in fact.

Has not the mystical church been from the beginning one and indivisible? Let the eleventh chapter of the epistle to the Hebrews bear witness

to this truth. "These all died in faith," is the one significant record in which inspiration has embalmed the memory of all its members from Abel downwards. Nor, as I have in a previous discourse had occasion to remark^c, did the holy temple undergo any essential change, when, for a special purpose, it pleased God for a season to confer peculiar privileges upon the natural posterity of Abraham. Still were they only true members of the mystical church who partook of that faith which constituted him the father of all them that believe. And so it is now^d.

Now this church of the firstborn has been from the very beginning the one grand object of Jehovah's peculiar love. He chose its members, every one of them, in Christ, before time was. He purposes to glorify them all with Christ when time shall be no more. Nor have they ever been

^c Lecture IV. p. 141.

^d "It is the *positive* side of the matter, that the Apostle seeks to bring out (in Romans iv.): his object is to manifest *how far* the spiritual element in the promise reaches: [it comprehended all the children of faith wherever they might be found,—as well the children of faith apart from the law, as the children of faith under the law.] But at another stage, in chap. ix. 6—13, he exhibits with equal distinctness the *negative* side; he shews how the same spiritual element excludes from the promised seed all, even within the corporeal descent, and the outward legal boundary, who at any period did not possess the faith and righteousness of Abraham." Fairbairn, Rev. P. *The Typology of Scripture*, Edinburgh, 1854, vol. i. p. 412.

absent from his mind since time began to run its course*.

Immediately that Adam fell, was the foundation of all their hopes laid in the primæval promise of redemption. And each successive communication of the divine will only served to make those hopes more clear, more definite, more tangible.

The very election of Israel after the flesh was subservient to the interests of the Church. For example, it pointed out both the source and the nature of the salvation of God. It pointed out its source; for it declared how it was first in the seed of Abraham, and then in the house of David, that all the families of the earth should be blessed. It pointed out its nature. For what were the emancipation from Egypt, the passage through the Red Sea, the wilderness journey, the pillar of cloud and of fire, the high priest with his breastplate of precious stones, the tabernacle, the scape-goat, the jubile trumpet;—what, I say, were all these events, and persons, and days, and rites, but types of good things to come in store for the church, even for the church extending to remotest ages^f?

And is it likely that if this were the burden of patriarchal revelation, if this were the sum of the Mosaic institutions themselves, Prophecy should confine itself to matters of inferior moment?

* See Appendix to this volume, Note T.

^f See for more upon the typical character of Israel, Appendix, Note LL.

Then certainly were Prophecy the only discordant strain in all the Scripture melodies^c. For Apostle and Evangelist alike took up the song,—nor did the beloved disciple himself refuse to join in the concert of their sacred harmonies, as he also abundantly chaunted the earthly fortunes and the heavenly triumphs of the Bride the Lamb's wife.

But it is not so. Prophecy offends not thus; for with fulness and clearness increasing as the time of the promise drew nigh^h, it sings how

^c For even the historical portions of the sacred volume treat still of one and the same subject. "What," says Mr. Bonar, "do we find in Scripture history? Its grand subject is, the corporate history of the church of Christ. We say corporate history, or history of the church as a body, because although we are presented with many individual characters, yet these are generally set before us, as representatives of the church at that period to which they belong; and the whole bearing of the narrative is upon the history of the church as a body, its origin and progress, its different stages and dispensations, its straitenings and enlargings, and, above all, its connection with one mighty Personage, who is most mysteriously brought in at every turn, as the centre-point round which all seems to revolve." *Prophetical Landmarks*, p. 197.

^h "The subjects of Prophecy varied. Whilst it was all directed to one general design, in the evidence and support of religion, there was a diversity in the administration of the Spirit, in respect of that design. In Paradise, it gave the first hope of a Redeemer. After the Deluge, it established the peace of the natural world. In Abraham, it founded the double covenant of Canaan and the Gospel. In the age of the Law, it spoke of the Second Prophet, and foreshadowed in types the Christian doctrine, but foretold most largely the future state of the selected people, who were placed under

Christ loved the church, how Christ gave himself for it, how Christ nourisheth and cherisheth it here, how Christ will present it to himself a glorious church hereafter.

But it is time that I should adduce Scriptural authority for my more recent statements. You will find a very striking proof of their general correctness in the fifty-fourth of Isaiah, as opened by St. Paul in the fourth of Galatians. There we read, at the twenty-fifth verse, "Jerusalem which now is, is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath

that preparatory dispensation. In the time of David it revealed the Gospel kingdom, with the promise of the temporal. In the days of the later Prophets, it presignified the changes of the Mosaic covenant, embraced the history of the chief Pagan kingdoms, and completed the annunciation of the Messiah and his work of redemption. After the captivity, it gave a last and more urgent information of the approaching advent of the Gospel. *Thus ancient Prophecy ended as it had begun. The first discovery of it in Paradise, and the conclusion of it in the book of Malachi, are directed to one point.* In its course it had multiplied its disclosures, and furnished various succours to religion, and erected an authentic record of God's providence and moral government to be committed to the world. *But its earliest and its latest use was in the preparatory revelation of Christianity. It remains as the general inference to be deduced from the whole, that the Holy Jesus, and his religion, are the one principal object of Prophecy, the beginning and the end of the elder revelation of God.*" Davison on Prophecy, Discourse vi. Part iv. p. 348, 349.

many more children than she which hath an husband."

Notice here, in the first place, that the apostle recognizes the existence of a spiritual as distinct from the carnal Jerusalem. Observe, in the second place, that he declares this fifty-fourth of Isaiah to be addressed to the former and not to the latter. Notice, in the third place, that he includes Gentile as well as Jewish believers within the pale of that heaven-born city. Was I not then certainly guided by Scriptural precedent, when, abandoning the rule of universal literalism in the interpretation of Old Testament Prophecy, I invited you to recognize in the words of comfort addressed to the spiritual Israel of former ages the rightful heritage of their only lawful representatives, the mystical church of Gospel times?

And truly a rich storehouse of instruction and comfort is thus opened for the use of the people of Godⁱ. The union that is betwixt Christ and

ⁱ Professor Alexander gives the following summary of the contents of Isaiah liv. "Instead of suffering from the loss of her national prerogatives, the Church shall be more glorious and productive than before, v. 1. Instead of being limited to a single nation, she shall be so extended as to take in all the nations of the earth, vers. 2, 3. What seemed at first to be her forlorn and desolate condition, shall be followed by a glorious change, v. 4. He who seemed once to be the God of the Jews only, shall now be seen to be the God of the Gentiles also, v. 5. The abrogation of the old œconomy was like the repudiation of a wife, but its effects will shew it to be rather a renewal of the conjugal relation,

his Church,"—"thy Maker is thine husband; the Lord of hosts is his name;"—the unchangeableness of his love,—“this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee;"—the anointings of his Spirit,—“all thy children shall be taught of the Lord; and great shall be the peace of thy children;"—all these, and many more exceeding great and precious promises crowd upon our minds as we read this wonderful chapter. How much more when we pass on to kindred and yet more resplendent prophecies!

For I might easily adduce other examples. I might shew, on the same divine authority, that as, in prophecy, Christ is spoken of as David¹,—and

v. 6. The momentary rejection shall be followed by an everlasting reconciliation, v. 7, 8. The old œconomy like Noah's flood can never be repeated or renewed, v. 9. That was a temporary institution; this shall outlast the earth itself, v. 10. The old Jerusalem shall be forgotten in the splendour of the new, v. 11, 12. But this shall be a spiritual splendour, springing from a constant divine influence, v. 13. Hence it shall also be a holy and a safe state, v. 14. All the enemies of the Church shall either be destroyed, or received into her bosom, v. 15. The warrior and his weapons are alike God's creatures, and at his disposal, v. 16. In every contest, both of hand and tongue, the Church shall be triumphant, not in her own right or her own strength, but in that of Him who justifies, protects, and saves her, v. 17."

¹ Jer. xxx. 9. Ezek. xxxiv. 23, 24: xxxvii. 24, 25. Hosea iii. 5.

will any one deny that he is?—so has many a correlative term^k of Old Testament history^l a corresponding prophetic significance. Perhaps however, I have said enough to convince you, that we do not altogether proceed without warrant of Holy Scripture, when we contend, that as the promised Redeemer is a principal figure on the prophetic canvass, so also the company of his redeemed, without whom (with reverence be it spoken) Christ himself were incomplete, is a subject, and a main subject likewise, of Old Testament Prophecy.

^k Thus, for “house of Israel and house of Judah” see Jer. xxxi. 31. as expounded in Heb. viii. 8. and x. 14—17:—for “seed of Jacob and seed of Israel” see Ps. xxii. 22, 23. as expounded in Heb. ii. 11, 12:—for “tabernacle of David” see Amos ix. 11, 12. as expounded in Acts xv. 14—17:—for “Zion” see Psalm ii. 6, 7. as expounded in Acts xiii. 33, 34.

^l I may be permitted to introduce here a few words on 2 Thess. ii. 4:—“But, what is this *temple of God*? The temple at Jerusalem, it will be said; the only temple, so called, then subsisting in the world. Admit this to be the literal sense of the words. Yet ye remember so much of what hath been said concerning the prophetic style, as not to think it strange, that the literal sense should involve in it another, a *mystical* meaning. And this, without any uncertainty whatsoever. For so, the term *Jew*, means a *Christian*; the term *David*, means *Christ*: the *incense* of the temple service means the *prayers* of Christians; plainly and confessedly so in numberless instances. Agreeably to this analogical use of Jewish terms, in the style of the prophets, *the temple of God*, nay, the temple of Jerusalem, (if that had been the expression,) must, in all reason, be interpreted of the *Christian Church*, and could not, in the prophetic language, be interpreted otherwise.” Hurd on the Prophecies, vol. ii. p. 158, 159.

Nor, in the fifth place, will Scriptural precedent justify our referring all that was then predicted concerning the Church to times still future.

That very fifty-fourth chapter of Isaiah, which has just passed under review, speaks of present Gospel times. "Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren, that bearest not^m."

In like manner the Lord Jesus himself, quoting the sixty-first of Isaiah, says, "This day is this Scripture fulfilled in your earsⁿ." And St. Paul again, quoting the forty-ninth chapter of the same prophet,—a chapter, you will remember, in which, among many glowing predictions, these words occur, "kings shall be thy nursing fathers, and their queens thy nursing mothers,"—St. Paul, I say, quoting this chapter, emphatically says, "Behold, now is the accepted time; behold, now is the day of salvation^o." Nay more, in the fifteenth chapter of his epistle to the Romans, he so cites the eleventh chapter of Isaiah^p, as to leave the impression that it was being, even then, accomplished in the conversion of the Gentiles to God. And what is the eleventh of Isaiah? The very chapter which tells of that rod out of the stem of Jesse, and that branch out of his roots, under whose auspicious sway the wolf should dwell with the lamb, and the leopard should lie down with the

^m Gal. iv. 26, 27.

ⁿ Luke iv. 21.

^o 2 Cor. vi. 2.

^p Rom. xv. 12.

kid, and the sucking child should play on the hole of the asp, and the weaned child should put his hand on the cockatrice den.

"But are not," it is asked, "these things expressly said to belong to 'the last days'? Thus, for example, is it not written in the second of Isaiah, 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it'?"

In answer to this, it will be enough to remind you, that the term "the last days" is in the Scriptures employed to denote the Gospel age. Thus Peter, on the day of Pentecost, expounds the third of Joel after this sort, "This is that

⁹ Isaiah ii. 2. "The phrase, *אחרית הימים*, which in itself signifies, *remote future time* indefinitely, has, in the prophets, a more determinate reference; viz. to the *last period* of the divine dispensations, the time of the Christian œconomy. Comp. Jer. xxiii. 20; xxx. 23; Dan. x. 14; Hos. iii. 5. Hence the current Jewish interpretation, '*the days of Messiah*,'—the time when he should appear, and during which his kingdom should endure." Henderson. Similarly Mr. Birks; (Elements of Sacred Prophecy, p. 153.) "The evident conclusion from the whole is, that the phrase denotes simply *future days*, or *times to come*, but that some degree of remoteness or distance is also commonly implied. *There is no warrant whatever in Scripture for restricting it to the time of the second Advent.*" And again, (p. 278.) "*The expression 'latter times' has nothing to fix it to the very end of the dispensation, but rather the reverse.*"

which was spoken by the prophet:—And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy^r.” In like manner Paul to the Hebrews thus writes, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son^s.”

Let us now pause for a moment, and review the path which we have trodden.

We began by the assertion, too plain of itself to require lengthened proof, that in matters of detail an universal literalism cannot possibly be observed in the interpretation of Old Testament Prophecy. We then proceeded to affirm, that such a literalism cannot be maintained even with regard to those more distinguished names of Israel, Zion, and Jerusalem, which so frequently present themselves to the reader of the inspired record. In the third place we alleged, that there is ground for believing that the Israel to whom words of consolation are so abundantly addressed, is not the carnal posterity of Abraham, but his spiritual seed, weighed down as it was by grief at

^r Acts ii. 16, 17.

^s Heb. i. 1, 2. See also 1 Tim. iv. 1: 2 Tim. iii. 1: 1 Peter i. 20: 2 Peter iii. 3: 1 John ii. 18: as expounded by Mede, in his ‘Apostasy of the Latter Times,’ chapter xi. Works, p. 805.

the judgments impending over the land of their nativity. We then proceeded to shew, that those words of consolation very probably pourtray the blessedness of the only true representatives of that remnant according to the election of grace, namely, the mystical church, not of one country, or of one generation, but of all lands, and of all ages. Lastly, we declared, that, this being the case, their fulfilment is to be sought for in the present and not in any future dispensation. We cannot, in fact, express the conclusions to which we have come more appropriately or more concisely than in the words of our text ;—"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

I might now adduce collateral arguments of weight which combine to fortify our position.

Thus, for example, it is strongly in favour of the soundness of our opinion, that it preserves inviolate that completeness and continuity of the prophetic subject which the Pre-Millennial exposition so effectually destroys[†].

On the Pre-Millennial hypothesis, the ancient seers conduct us step by step up to the first coming of the Messias, and then abruptly terminate their disclosures, only to resume the thread of their information after the lapse of at least eighteen centuries. On the same hypothesis those

[†] See opening of Lecture III, p. 82, 83.

inspired penmen pourtray, with an exact appreciation of the relative importance of every other part of the series, the person, the offices, and the work of Messiah himself, and then most strangely leave that next greatest, that complementary phænomenon, the rise and progress of the holy Church throughout the world, entirely unrepresented on their prophetic page.

Not so on the hypothesis which I have submitted to your notice to day. Here all is continuous, all is complete. Prophecy maintains an unbroken course even to the end, and bestows upon the Church all the attention that her dignity as the spouse of Christ demands".

" It will not be thought incredible, that, if Jesus be indeed the end of the prophetic scheme, the revolutions of his *government* should be foretold, as well as the circumstances of his personal appearance: in other words, *that the consummation of that design, which Providence was carrying on, would not be overlooked, when the steps and gradations of it were so distinctly noted.* For, in any reasonable design whatsoever, the *end* is first and principally in view, though the *means* engage, and may seem to engross, the attention of its author. It will then, I say, be no surprise to us to find, that Prophecy set out with announcing the kingdom of the Messiah; *that it never lost sight of that future æconomy; and only produced it into clearer view, as the season approached for the introduction of it.*" Hurd's Introduction, Sermon V. vol. i. p. 133, 134. " In conclusion I observe, that the actual state of Prophecy, on this head, has a singular agreement with the whole nature and design of Christianity. *It is plain that nothing ever was so important to mankind as Christianity, if it be true; nothing so worthy to be foretold, nothing so fit to be made the subject of an*

But more than this: the principle for which I contend, has been stamped with the seal of directly inspired authority. It has been applied, and that by the first heralds of the Gospel themselves, to a very large and a very important class of Old Testament prophecies. For they inform us, that many of the passages which Pre-Millennarians adduce as evidence of a future personal reign, have received their accomplishment in that present spiritual kingdom of Jesus, of which the New Testament so largely treats. This however is a matter which was brought before you at length in a previous lecture^{*}.

Nor does our theory of prophetic interpretation fail us, when, encouraged by such authorities, we proceed to apply it to predictions which might be expected to speak of the subordinate details of Messiah's Gospel kingdom.

For I might point out (and it is a branch of the enquiry which will afford you an highly interesting subject for private meditation,) how those

early and continued course of prediction. Well; it HAD the foremost place in the prophetic revelations; it WAS the oldest subject, and the latest and the most frequently revived. There is in this general congruity of Prophecy with the pre-eminent importance of the Gospel subject, a moral evidence in favour both of the Gospel and of the whole Prophetic revelation, which I leave to the reflection of every impartial mind to pursue to its just consequences." Davison, Discourse viii. p. 399.

^{*} Lecture III.

predictions actually do most graphically tell the spiritual history of the mystical church⁷.

The finished work of Christ^a, the proclamation of the Gospel^a, the out-pouring of the Spirit^b, the new-creation of the soul^c, personal conviction of sin^d, personal faith in Christ^e, justification by the blood^f and righteousness^g of God's incarnate

7 "What less have we in the single book of Isaiah, than the scheme of the Gospel and the establishment of it unfolded? The mission of Christ into the world; his original Divine Nature; his supernatural birth in his incarnation; his work of mercy, and his kingdom of righteousness; his humiliation, sufferings, and death; the sacrifice of atonement for sin made by his death; the effusion of the gifts and grace of the Holy Spirit; the enlarged propagation of his religion; the persecutions of it; the moral characters of it; the blindness and incredulity of the Jewish people in the rejection of it; the adoption of the Gentile world into the church and people of God; the peace of the righteous in death, and the triumph and victory of God's mercy in behalf of man over death: these are things which are either so clearly revealed, or so significantly implied, in the various predictions of Isaiah, that I shall consider myself justified in expressing the structure of his Evangelical prophecy as that of *a complete delineation of the Gospel subject, both in its doctrines and in its history.*" Davison, Discourse vi. part ii. p. 272, 273.

^a Isaiah xxv. 8: liii. Daniel ix. 24, 26. Hosea xiii. 14. Zech. xiii. 1, 7.

^b Isaiah xxvii. 13: xl. 1, 2: lii. 7: lv: lxvi. 19. Zech. ix. 13, 14. Ps. xcviii. 2.

^c Ps. lxxii. 2—7. Isaiah xxxii. 15—19: xlv. 1—5.

^d Isaiah xxix. 23: lx. 21: lxi. 3.

^e Isaiah lvii. 15: lxvi. 2. Ezek. xxxvi. 25—27.

^f Isaiah xxvi. 3, 4: xxxii. 17, 18: l. 10. Hab. ii. 4.

^g Isaiah liii. 11.

^h Isaiah xlii. 21.

Son^h, peace and joy in the Holy Ghostⁱ, freedom of access to the throne of grace^k, fruitfulness in every good word and work^l, the perpetual obligation of a Sabbath^m, the love by which the believer is known to be Christ's discipleⁿ, the persecutions which attend his steps^o, the fact that all things work together for good to him that loves God^p, the pastors who watch for his soul^q, the certainty and perpetuity of the faith of God's elect^r, and their eternal reward^s, all are there. And there also, as already intimated, are the ingathering of the Gentile^t, the rejection of the Jew^u, the abolition of the ceremonial law^v, the destruction of Jerusalem^w, and the sins which called for that most terrible vengeance of Almighty God^x.

^h Isaiah xlv. 8. Jer. xxiii. 5, 6.

ⁱ Jer. xxxi. 12—14.

^k Isaiah xxx. 19: lxxv. 24. Jer. iii. 19.

^l Isaiah lx. 21: lxi. 8: lxxv. 21—23. Mal. iii. 3, 4.

^m Isaiah lvi. 1—6.

ⁿ Isaiah ii. 4: xi. 9, 19: lx. 18: lxxv. 25.

^o Isaiah lxvi. 5. Zeph. iii. 12, 13. ^p Hosea ii. 21, 22.

^q Isaiah xxx. 20, 21. Jer. iii. 15.

^r Isaiah iv. 5, 6: xxxiii. 20—22: xlv. 17: liv. 9, 10: lix. 21: lxii. 12. Jer. xxxii. 39, 40.

^s Isaiah li. 11: lvii. 2. Mal. iii. 17, 18.

^t Isaiah xxv. 6, 7: xl. 5: xlii. 1—7: xlv. 22—25: lv. 5: lvi. 1—8: lxi. 5, 6: lxxv. 1: lxxvi. 7, 20, 21, 23.

^u Isaiah lxxv. 11—15: lxxvi. 24.

^v Isaiah lxxv. 17, 18: lxxvi. 1—3. Jer. iii. 16.

^w Isaiah lxiv. 10, 11: lxxvi. 6, 15—19.

^x Isaiah lxxv. 2—7, 11, 12: lxxvi. 17, 18.

It is true that a divine key was required before we could open these sacred treasures*, and bring them forth in all the varied accuracy of their beauty and their glory. But this is a further argument in our favour. For the apostle Paul expressly tells us, that the fact, that "the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promise in Christ by the gospel," was "the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit'."

* The reader who desires to see these points brought out with learning, ability, piety, and perspicuity, will do well to procure Professor Alexander's Commentary on the Earlier and Later Prophecies of Isaiah; which has been reprinted in one thick 8vo. volume by Professor Eadie of Glasgow. Reference may also be made to Maclaurin's Essay on the Prophecies relating to the Messiah.

† Eph. iii. 3, 5, 6. "Non quod nemo 'Gentium vocationem' antea nosset, sed quod paucis manifestata fuit: quibus autem fuit manifestata, veluti Prophetis, figuris tamen et obscurius significata fuit." Beza. Similarly Calvin and Whitby. It appears to me that some of my Pre-Millennarian brethren misunderstand this text. They seem to take it, that St. Paul speaks of the present œconomy itself *as being now a mystery, that is, to use the word in its popular sense, as being of a mysterious character*. But what doth Scripture mean by a mystery? It means a truth,—not necessarily obscure or difficult of apprehension when revealed, but—requiring to be revealed before it could be even conceived of or apprehended. Now such a truth evidently was the admission of the Gentile to perfect equality with the Jew in the Church of God. It was a truth that required to be revealed directly from heaven,

Let us thank God, my brethren, that that "better thing^c" has been bestowed upon us: that the mystery has been revealed: that the day has broken, and that the shadows have fled quite away^d; and that now, as he bends over the page of prophecy, each true believer may fearlessly appropriate the words, "Ye are not come unto the mount that might be touched, and that burned with fire, but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem^e." For indeed that Israel which is, next to the Messiah himself, the most prominent subject of those lively oracles, is not the nation of the Jews, but that one, holy, catholic, and apostolic church, known indeed unto God though indefinable by man, which includes believing Jew and Gentile alike within its sacred and happy precincts.

But it is time that we turn, **SECONDLY**, from the subject matter to the tone of Old Testament Prophecy; for from it also is drawn an extensively

before even the apostles would admit it. To them then and all before them, under the ancient œconomy, it was a mystery; and yet, even in those "ages," a mystery "made known," though in images and figures, and not in those plain and literal terms in which it was "now," at the beginning of the Gospel, made known by the Spirit to the apostles and prophets of the Evangelical Church.

^c Heb. xi. 40.

^d Canticles ii. 6.

^e Heb. xii. 18, 22.

influential argument on behalf of the personal reign.

An appeal is made,—and a very plausible appeal it is,—from the facts around us, to the language of the very prophecies themselves which are under discussion. “What correspondence,” it is asked, “is there between the church as it exists in the world, and the church as it is pictured on the pages of Isaiah? We care not to impugn your assertion, that the company of the firstborn is abundantly present in the Scriptures of the prophets. We will, for argument’s sake, concede that point. But this we cannot do; we cannot recognize more than an embryo accomplishment of those Old Testament predictions, in that state of things which has existed from the beginning of the Gospel. For surely the whole tenour of prophecy does tell of a state of unmixed blessedness, such as the world has never yet beheld^f. And these our convictions are only strengthened when, on a more careful examination, we discover expressions which tell of a visible glory of the Church, an universal outpouring of the Spirit among men, and a personal reign of Christ over all.”

Let us consider these objections severally. A due attention to Scriptural precedent will, I think, abundantly prove that they are by no means insuperable.

And first, as to that which is drawn from the general tenour of Old Testament Prophecy.

^f Greswell on the Parables, vol. i. p. 252, 253.

There are three facts which must, in my judgment, be kept in mind by all who would estimate aright the intensity of fulfilment which those sacred predictions require.

The first relates to the description they give of the Church herself. It is this, that the Holy Ghost is wont to picture that Church not in her actual but in her normal condition[§].

§ This statement of the case appears to me to be more accurately Scriptural than those of Professor Lee and Mr. Bonar. Both these writers however, differing most widely from each other on the Millennarian question, have laid down principles well worthy of serious consideration; principles nearly allied to that which I have enunciated above. "The last objection," says Dr. Lee, "that can be raised must be: Times like these predicted by the prophet have never been witnessed, either in the Jewish or the Christian church; and, therefore, we must look for them at some future period, when they all shall be fully realized. I answer ... the same may be said of the predictions of Moses respecting the land of Canaan; it was to flow with milk and honey, and so on. And yet the Jews as a nation never found any thing like this taking place. In like manner, Christianity promises to its professors 'a peace which passeth all understanding;' that they shall 'be filled with all the fulness of God;' that 'the Spirit beareth witness with them, that they are the children of God,' and so on: but, where shall we find a Christian state, church, or even family, so supremely blest? Probably no where. Yet it is true, that Christianity has these blessings to bestow; and it is equally true, that the ways of Divine Wisdom were, even in the days of Solomon, 'ways of pleasantness and paths of peace:' and also, that the Canaan of Israel had provisions such as to bless every one of its inhabitants in a way exceeding all human expectation: but unhappily, in each case, there has been a want of faith, a defective obedience, a murmuring, unthankful, and rebellious

In her natural standing in Adam she is a company of corrupt and guilty sinners, but in her supernatural standing in Christ she is even now a "partaker of the divine nature^h," "accepted in

spirit. The people, not the system, has been in every case to blame; *although thousands of individual cases have occurred, in which the blessedness here promised has been experienced to a degree almost exceeding credibility. That peace, which passes common understandings, has been felt, confessed, and demonstrated, times innumerable; and it is so still. Those ways of pleasantness and paths of peace have, both under the old and new dispensations, cheered the waning days of many a servant of the spiritual David. They do so now, and shall do so even to the end of time.* This, then, will satisfy the terms of the revelation in every case which describes the true church,—the state of true believers, and not the men generally." Sermons and Dissertations, Diss. ii. Sect. ii. p. 259, 260. "The last point upon this subject which I would notice," says Mr. Bonar, "is what may be called the *filling up* of prophetic language, a point of vast importance, and the only key to the solution of many of those difficulties which have perplexed the students of Scripture. The structure of prophetic language is of such a kind, as that while describing some more particular and immediate scene, it is capable of expanding to such a compass as to embrace far more extensive scenes of a kindred nature. In the first event, the initial and fluxionary sign is given, by which all the rest may be calculated. The description of the first makes known the *genus*; those parts of it which cannot be applied to the first, point out to us the *species* of the others. By means of this exquisite art and divine wisdom, the prophecy suits all ages; *every successive generation can say that it does apply in a certain degree to it; though all can see that its fulness of accomplishment,—the summation of the whole series,—is reserved for the last days.*" Prophetical Landmarks, p. 225, 226, 227.

^h 2 Peter i. 4.

the belovedⁱ.” Of this the epistles afford frequent proof. “He hath perfected for ever them that are sanctified^k.” “Ye are complete in him^l.” “He hath raised us up together, and made us sit together in heavenly places in Christ Jesus^m ;”—are instances of a manner of speaking of the church which is very common there.

Nor is the time far distant, when the personal shall entirely correspond to the federal standing of the people of God. Let the epistles be heard again. “You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sightⁿ.” “Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy^o.” “Christ loved the church, and gave himself for it; that he might . . . present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish^p.”

Is it not therefore possible, nay rather probable, that many of the most glowing descriptions of the church of the living God which the prophetic writings contain, may represent her as she stands even now in the sight of Jehovah, isolated from

ⁱ Eph. i. 6.^k Heb. x. 14.^l Col. ii. 10.^m Eph. ii. 6.ⁿ Col. i. 21, 22.^o Jude 24.^p Eph. v. 25, 26, 27.

the rest of mankind, perfect in her beauty through the comeliness which Jesus hath put upon her? Is it not also possible, nay rather I will again say probable, that on other occasions prophecy, regarding the church whether in time or eternity as one, may pass on from the mention of her present earthly pilgrimage to speak of her future heavenly glory, and that by a gradation so imperceptible as to render it difficult to point out where the one begins and the other ends¹? Thus, with regard

¹ And thus do we learn the true meaning of those remarkable words in Isaiah ii. 4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "Propheta metaphorice loquutus est de regno Christi, ipsum pacificum esse ostendens, ut mutuâ benevolentia homines inter se conciliet. Metaphora enim frequens est Scripturis, qua res per signum designatur: quemadmodum in illo loco, 'Qui non habet gladium, emat.' (Luc. xxii. 36.) Christus certe nolebat suos ad arma excitare, sed belli tempus instare significabat. Ita rursum cessare dicuntur gladii, vel conflari in diversum usum, quum cessent odia, pugnae, et inter se conciliantur qui inimici prius erant. Excipiet quispiam, in concordia et pace nullum quoque fore gladii usum. Respondeo, eatenus vigere inter nos pacem, quatenus floret Christi regnum: et esse his duobus mutuam inter se proportionem. Utinam quidem solide in nobis regnaret Christus: tunc quoque pax vim suam in solidum obtineret. Sed quum longe adhuc absumus à perfectione pacifici istius regni, de profectu semper cogitandum est. Ac nimis inepti sunt qui non cogitant regnum Christi hic tantummodo inchoari. Præterea non colligit Deus Ecclesiam, id est, cætum piorum, ut separatus sit ab aliis: sed boni malis semper admixti sunt. Quin

to their present standing in Christ, we find the people of God encouraged, in the sixty-first of Isaiah, to exult in words like these, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Thus again, with regard to their perfect consummation and bliss in the eternal and glorious kingdom, we find the children of God to be cheered with words like these in the sixtieth chapter of the same prophet; a chapter which begins with the terrestrial present and ends with the heavenly future*; "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the

etiam boni nondum ad metam pertigerunt, longeque absunt ab eâ perfectione quæ in iis desideratur. *Non est igitur in terris querendum complementum hujus Prophetiæ. Satis est si initia gustemus, et conciliati Deo per Christum, mutuam amicitiam colamus, et abstineamus ab omni noxâ.*" Calvin. See also Daniel vii. 27. as expounded Lecture II, page 74, note s.

* v. 10.

* "Here, as elsewhere, the new dispensation is contrasted, as a whole, with that before it. We are not therefore to seek the fulfilment of the prophecy in any one period of history exclusively, nor to consider actual corruptions and afflictions as inconsistent with the splendid vision of the new Jerusalem presented to the prophet, not in its successive stages, but at one grand panoramic view." Alexander, preface to Isaiah lx.

Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified'."

But it is time that I remind you of a second important Scriptural fact. It bears upon the description which prophecy gives of the terrestrial fortunes of the people of God. It is this, that the Holy Ghost follows a distributive plan^a in the

^t v. 19, 20, 21. "According to my own view of the prophet's meaning, he here predicts the elevation of the Church to its normal or ideal state, a change of which we already see the rudiments, however far we may be yet from its final consummation." Alexander.

^a The following remarks of Mr. Bonar will illustrate my meaning:—"I have given the outline of the first vision [of Daniel], and this may be regarded as the general calendar comprehending all the rest. The other visions of this prophet, with the exception of that of the four beasts, which is identical with that of the image, as well as those of the Apocalypse, are just parts of this great outline on a larger scale. In them certain events are introduced separately, yet so as to be exactly fitted into this great outline. There is, however, a remarkable difference between the first and second vision of Daniel, to which it may be well to advert, because in any chronological sketch these two visions must go together,—the second being supplementary to the first. The first was delivered to a heathen monarch; and in it we find

communication of instruction through the written word.

The several portions of Scripture were indeed penned at different times. But the Author of them all was one and the same divine Person, and had his whole design before him at once. He therefore not unfrequently treats a matter but partially in one place, and leaves the subject for completion in a later portion of the sacred canon. Hence his teaching has assumed, on more occasions than one, the order of a progressive developement. In the Old Testament, for example, the prophetic picture of the coming Messiah was drawn at first in merest outline. Centuries were spent in the gradual filling up of the details, as successive seers dwelt sometimes upon the sufferings of Christ, sometimes upon the glories that should follow*. Thus again in the New Testament did we find in our second lecture, that in the Gospels the earthly[†], in the Epistles the heavenly^{*} department of the kingdom of God was pourtrayed.

Now may not this account for the phænomena

little reference to the Church of Christ, till the very close: while in the second, the Church of Christ is introduced, and the things concerning it spoken of at length. Its peculiar history as a little flock, oppressed and afflicted, is painted, and the influence of the Gentile empires upon its history." *Prophetical Landmarks*, p. 173, 174.

* See an eloquent passage in Mr. Bonar's *Prophetical Landmarks*, p. 227, 228.

† p. 43—55.

* p. 55—65.

h h

before us? Isaiah, Jeremiah, Daniel, and John alike treat of the church of the firstborn which are written in heaven. The seeming difference between them originates in this, that the two former draw the bright fore ground, while John (completing the work which Daniel has already begun) fills in the dark back ground of the self-same picture*. The son of Amoz tells the glories

* The "hypothesis propounded at the beginning of this Introduction, and assumed as the basis of the following Exposition . . . supposes the main subjects of these prophecies, or rather of this prophecy, to be the church or people of God, considered in its members and its Head, in its design, its origin, its progress, its vicissitudes, its consummation, in its various relations to God and to the world, both as a field of battle, and a field of labour, an enemy's country to be conquered, and an inheritance to be secured. Within the limits of this general description it is easy to distinguish, as alternate objects of prophetic vision, the two great phases of the church on earth, its state of bondage, and its state of freedom, its ceremonial and its spiritual aspect; in a word, what we usually call the old and new economy or dispensation. Both are continually set before us, but with this observable distinction in the mode of presentation, that the first great period is described by individual specific strokes, the second by its outlines as a definite yet undivided whole. To the great turning point between the two dispensations the prophetic view appears to reach with clear discrimination of the intervening objects, but beyond that to take all in at a single glance. Within the boundaries first mentioned the eye passes with a varied uniformity from one salient point to another; but beyond them it contemplates the end and the beginning not as distinct pictures, but as necessary elements of one. This difference might naturally be expected in a prophecy belonging to the old dispensation,

of the mystical church as she is seen by the eye of faith, the object of Jehovah's special favour and unceasing delight; while the son of Zebedee makes known the trials which she, the bride, the Lamb's wife, must notwithstanding encounter as she travels homeward through the wilderness, leaning upon her beloved.

But, thirdly, there is another Scriptural fact, which has, we think, been too often overlooked by those who argue from the general tenour of of Old Testament Prophecy. It is this, that there are in some even of the most glowing predictions no doubtful indications of this admixture of evil in the church's lot.

Take that Psalm which, as the Holy Ghost himself hath taught us, tells of the universal empire of Jesus, our exalted King. Even when predicting his solemn enthronization, it prepares us to expect a continued resistance to his righteous sway. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the while in one belonging to the new we should as naturally look for the same definiteness and minuteness as the older prophets used in their descriptions of the older times; and this condition is completely answered by the book of Revelation." Alexander, Introduction to the later Prophecies of Isaiah, p. 580.

way, when his wrath is kindled but a little. Blessed are all they that put their trust in him^b." Surely then there may be truth in the remark, that the very prophecy which tells that the kingdom of Messiah "shall never be destroyed," instructs us that that kingdom shall certainly be opposed^c!

Take once more that Psalm which portrays the blessedness of those who submit themselves to the dominion of the King of kings. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." But doth this imply that no trial is to mark their lot? Look on to the twelfth verse. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight^d."

And to this agree the words of that same full treasury of exceeding great and precious promises, to which we have already had occasion to refer,

^b Psalm ii. 9—12.

^c "It is not said of the universal kingdom in Daniel, that it should never suffer persecution; but that it never should be destroyed: because 'tis built on the Rock Christ, no power shall prevail against it. That it should never be destroyed, implies that it should be impugned. But how in these later times, John in the Apocalypse shews from Christ." Mr. Hayn's Second Letter to Mr. Mede; Mede's Works, p. 905.

^d Psalm lxxii. 12—14. See also Psalm viii. 2: xlv. 5: lxxviii. 21: cx. 1.

the fifty-fourth of Isaiah. These are some of its words; "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee^e." But is there therefore no trial to be expected? Were the prophecy to end here, we might perhaps think so. But listen to the very next words: "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord^f." Thus is this chapter also, when viewed in its integrity, found to contain its shades as well as its lights. So little are we warranted in concluding from the language of Old Testament Prophecy, even when taken alone, that

^e v. 11—14.

^f v. 15—17.

the church shall certainly some day enjoy unmingled happiness while she tarries here below. It may be, even on their shewing, that her course is still to be one of joy and sorrow, conflict and triumph, even to the end:—such a course, in fact, as that which she is at this very moment pursuing.

But it was objected, in the second place, that the impression originally produced by the general tenour of the prophetic Scriptures, is only confirmed by a more careful observation of the peculiar phraseology of the prophetic language. For three points are thought to be incontrovertibly established by that phraseology; namely these,—the personal presence of the Redeemer upon earth,—the universal submission of mankind to his sway,—the visible glory of his Church.

Here again it is highly important to revert to Scriptural facts. For indeed these arguments lose all their power when one simple truth is recalled to mind. That truth is this, “The Lord seeth not as man seeth^ε.” Consequently that which we might be disposed to pronounce inadequate, as the fulfilment of some glowing prophecy, may perhaps be the very accomplishment intended.

But let me illustrate my meaning.

It is alleged, that the phraseology of Scripture requires the personal presence of the Redeemer upon earth. The fourteenth chapter of Zechariah

^ε 1 Sam. xvi. 7. See also Isaiah lv. 8, 9.

is adduced in proof^b. Read part of the fourth and fifth verses. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west . . . and the Lord my God shall come, and all the saints with thee." Notice, it is said, the words, "Jehovah my God shall comeⁱ, and all the saints with thee :"—surely this requires us to expect a personal advent.

^b Goodhart, Bloomsbury Lectures for 1843, Lecture iv. Molyneux, Israel's Future, Lecture v. Homes, Resurrection Revealed, p. 216—219. Brooks, Abdiel's Essays, p. 63. Pym, Rev. W. W. Restitution of All Things, p. 142. Bonar, Prophetical Landmarks, p. 110—113. Birks, Outlines of Unfulfilled Prophecy, p. 299, 300.

ⁱ Holy Scripture beyond all doubt recognizes, i. *potential* and *spiritual* as well as *personal* "comings" of the Lord. See for *potential* "comings," Matt. x. 23 : John xxi. 22, 23 : Rev. ii. 5, 15, 16, 22—25 ; iii. 8, 10. See also Matt. vi. 10. as explained Lecture II. p. 77—79. and Matt. xvi. 28, as explained in the same Lecture at p. 45, 46. See for *spiritual* "comings," Ps. ci. 2 ; John xiv. 18, 21—24 ; Rev. iii. 20. In like manner Holy Scripture recognizes, ii. a *potential* and *spiritual* as distinct from a *personal* "presence" of Christ with his people. See Matt. xviii. 20 : Matt. xxviii. 20 : Mark xvi. 20 : 2 Tim. iv. 17. Now such potential and spiritual comings and presence will naturally, when translated, if I may so speak, into the language of imagery, assume the outward appearance of a personal and visible coming and presence. And this fact will abundantly account for the use of language (expressive of potential and spiritual comings) like that in Ps. cii. 13—16. Isaiah xix. 1, 16, 19—21 : xl. 10 : lix. 20 : Zech. ii. 10—12 :—(expressive of potential and spiritual pre-

But pause a moment,—I will not ask you to consider well whether this fourteenth of Zechariah still belongs to the future^k,—but I will ask you to remember, that while profane history is apt to overlook the great first cause of all things, the manner of inspiration is the very reverse. Scripture, in dealing with the past and the future alike, loses sight of man the instrument, in adoring contemplation of the God who wields him as his sword, his battle axe, and his bow.

Turn to the eighteenth Psalm. On what occasion was it written? It was penned by David “in the day that the Lord delivered him from the hand

sence,) like that in Ps. cxxxv. 21: Isaiah xii. 6: xxiv. 23: lx. 13: Ez. xxxiv. 23, 24: xli. 22: xliii. 1—9: xlv. 1, 2: Joel ii. 27: iii. 17, 20, 21: Micah iv. 7: Zeph. iii. 14, 15: Zech. vi. 12, 13: viii. 3;—without expecting (with Mr. Begg, *Connected View*, p. 35—37.) a personal reign of Christ upon earth as its only adequate counterpart.

^k Nor will I avail myself of the judgment of Mr. Davison, (*Discourses on Prophecy*, p. 315 note,)—a judgment in which he alleges that Mede has gone before him, (though not quite to the full extent, see his *Works*, p. 915, 1023.)—and by which he excludes from the book of Zechariah the 9th and following chapters, as belonging rather to an earlier age. Such measures are always perilous—nor can there be any excuse for them here. Zechariah truly encouraged the people in restoring the temple on their return from Babylon. But is it not most natural that he should also, saying so much as he does on the Gospel in his earlier chapters, prepare the people for that destruction of their city and temple which should supervene on its promulgation? See Lee, *Sermons and Dissertations*, p. 246, 247, 248.

of all his enemies, and from the hand of Saul¹." Had there been any personal manifestation of Jehovah? Far from it. Every visible agency had been human. And yet how very strongly personal is the language employed! "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet^m." But why continue the quotation? Surely the words, "The Lord my God shall come," cannot, after this, be said peremptorily to decide in favour of a personal advent before the expected æra of blissⁿ.

¹ See Title of the Psalm: see also 2 Sam. xxii. 1.

^m v. 6—9.

ⁿ "Ejusdem est cum superioribus generis, is quem ex his locis communibus postremum afferam, Dei in montem Sinam descensus. Ubi describitur adventus Dei ad exercendum judicium, ad liberandos pios, ad excidendos hostes, vel Potentiâ Divinâ quocunque modo sese exhibens; ex augusto illo horribilique Sinæ apparatu scena instruitur. His nihil frequentius, nihil grandius; unum modo alterumque exemplum vobis proponam . . . (nempe) Micah i. 3, 4. et Ps. xviii. 8—15." Lowth, Prælectio ix. de Sacra Poesi Hebræorum, tom. i. p. 110. Compare Deut. xxxiii. 26—29: Judges v. 4, 5: Hab. iii.

But then, it is rejoined, mark the words,—“his feet shall stand upon the mount of Olives^o”;—these surely are decisive^p. Again I say, pause for a moment. I do not ask you to consider whose feet shall stand there? They are not necessarily the Lord’s. They may be those of some such instrument of his wrath as was the Roman Titus. But leaving this,—and merely suggesting the thought, that the very feet of Jesus himself have already many times actually trodden the mount of Olives,—I would have you turn to the first chapter of the prophet Micah, and read the third verse: “Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as waters that are poured down a steep place^q.” Observe the words, “behold, the Lord . . . will come down; and tread upon the high places of the earth.” Is there a personality here? No! it cannot be,—for all is past. And this the verses immediately following do testify. “For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob?

^o Zech. xiv. 4.

^p Marsh, *Five Letters*, p. 73. Begg, *Connected View*, p. 38, 39. Birks, *Outlines*, p. 61. Greswell, *Parables*, vol. i. p. 167.

^q Micah i. 3, 4.

is it not Samaria? and what are the high places of Judah? are they not Jerusalem?" So certainly is many a prophetic passage, which might at first sight appear to predict a personal interposition of the incarnate Word, found, on a comparison of Scripture with Scripture, to be but the figurative expression of this most certain truth, namely, that all visible agencies are but instruments in his hands, "who worketh all things after the counsel of his own will."

But this leads me on to a second class of texts, —to those namely which are said to predict the conversion of the whole human race to God. Reference is in popular discourse frequently made to the thirty-first of Jeremiah. We read there in the thirty-fourth verse; "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the

' v. 5.

* Eph. i. 11. Compare further with Zech. xiv. 4. "His feet," &c. Ps. xviii. 9: lxxiv. 2: Isaiah lx. 13: Lam. iii. 34: Ezekiel xliii. 7: Nahum i. 3: Hab. iii. 5. All which passages, when taken in connection with those alleged in the previous remarks and in the appended notes, seem to me to prove, that the "feet" of the Lord may be mentioned here just as, in other parts of the divine word, his 'arm,' his 'stretched-out arm,' his 'mighty arm,' his 'everlasting arms,' his 'hands,' his 'fingers,' his 'back,' his 'face,' his 'nostrils,' his 'ear,' 'his ears,' his 'eye,' his 'eyes' are mentioned. For more on Zech. xiv. see Lecture VI. p. 303—305.

greatest of them, saith the Lord¹." Now it is an acknowledged rule of interpretation, that universals cannot always be taken in the full extent of their apparent meaning. But here there is no reason to call that principle to our aid,—for the terms of the original² prophecy are these; not "all" shall know me, but "they shall all" know me. And who are "they"? "the house of Israel and the house of Judah³," that is, as we have already seen,

¹ Greswell, *Parables*, vol. i. p. 238, 239.

² I say "the *original* prophecy," for in Heb. viii. 11. the terms *are*, "all shall know me." This fact however by no means annuls the argument, as a careful examination of the whole passage, and a comparison of it with ch. x. 14—17. will shew.

³ This limitation of the promise to "the house of Israel and the house of Judah," seems to be now very generally recognized by Pre-Millennarians. See, for example, the Rev. F. Goode in *Israel Restored*, Lecture v; Rev. W. W. Pym, *Restitution of All Things*, p. 91; Brooks, *Elements*, p. 285; Birks, *Outlines*, p. 285, 286. But they overlook the fact, that that "house of Israel and house of Judah," is not the carnal offspring of Abraham, but all those sanctified ones who were perfected for ever by the one offering of Christ, that is, the whole mystical Church of Christ. See Heb. x. 14—17. quoted below. "The persons," says Dr. Gill, "with whom this covenant is promised to be made, are the houses of Israel and Judah; which,—being literally taken, had its fulfilment in the first times of the Gospel, through the ministry of John the Baptist, Christ, and his apostles, by whom this covenant was made known to God's elect among the twelve tribes,—but being mystically understood, includes both Jews and Gentiles, the whole Israel of God: Israel not after the flesh, but after the Spirit: such as were Jews inwardly: God's elect of every nation."

the spiritual seed of Abraham, the holy church throughout the world^r. Of these it can be truly said, whether they be little children, young men, or fathers, "Ye have an unction from the holy one, and ye know all things^s." And that to these the passage before us refers, we have the testimony of Paul in the tenth of the Hebrews^t. And thus, so far from predicting an universal outpouring of the Spirit among mankind in a future age, the text under review doth but predicate of the church of the firstborn in New Testament times the same truth which Isaiah is taught to declare, when, concerning the same church, he says, in his fifty-fourth chapter, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children^b." Need I remind you how this view of the matter is confirmed by the Lord himself, when, in the sixth of John, he says, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me^c"? And there are traces of this limitation even in that largest of all predictions, the eleventh chapter of Isaiah. "The

^r "*Domum Israel et domum Judah nominat, quod posterī Abrahæ in duo regna divisi erant. Ita promissio est de omnibus electis in unum corpus iterum colligendis utcunque prius segregati fuerunt.*" Calvin. Similarly Owen.

^s 1 John ii. 20.

^t v. 14—17.

^b v. 18.

^c v. 45.

earth," it is written there, "shall be full of the knowledge of the Lord, as the waters cover the sea^d." But what are the words that go before? "They shall not hurt nor destroy in all my holy mountain." Take the words, "the earth," in their fullest sense, if you will, and believe, as you well may, that this Gospel of the kingdom shall be preached as a witness to all nations*, yet shall its saving effects be confined to the limits of the church,—“they shall not hurt nor destroy in all my holy mountain.”

And thus do we learn, once more, the importance of that one principle, “The Lord seeth not as man seeth.” Even when he recognizes the presence of the divine agent, man is apt to forget that that agent “worketh all things after the counsel of his own will^f.” And what is the counsel of that will? To exhibit in the church as the sole, the sufficient, and the only theatre, the manifold wisdom of God. For let Paul be heard as he speaks in the epistle to the Ephesians: “God created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church *ἡ πολυποίκιλος σοφία τοῦ Θεοῦ^g*.”

^d v. 9.^e Matt. xxiv. 14.^f Eph. i. 11.

^g Eph. iii. 9, 10. See Lecture IV. p. 181, 182. With regard to Isaiah xl. 5, “The glory of the Lord shall be revealed, and *all flesh shall see it together*,” I quote the following remarks of Mr. Gipps: “That this does not foretell every human creature being

But it is time that we turn to the third and last allegation.

It is asserted, that the glory of the church must one day be openly manifested to the world. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising^b." That even

brought to believe in Christ at some period *yet future*, but the calling in of the Gentiles at the first coming of him *who is the brightness of his Father's glory*, (Heb. i. 3.) appears to me evident from the reference which the Holy Ghost makes to this passage in Luke iii. 4—6. Hence I collect, that the coming of Christ, of which John was the immediate forerunner, was the time when 'the glory of the Lord was to be revealed, and all flesh was to see it together;' and consequently 'all flesh' must, I conceive, be understood not in reference to *individuals*, of every human being, but in reference to *nations*, of the Gentiles as contrasted with the one nation the Jews. This also appears to me to be the signification of the same term in the prophecy of Joel ii. 28." First Resurrection, p. 125. With regard to Isaiah xli. 23. "Unto me every knee shall bow, every tongue shall swear," I quote a few words from Professor Alexander: "This text is twice applied by Paul to Christ, (Rom. xiv. 11; Phil. ii. 10.) in proof of his regal and judicial sovereignty. It does not necessarily predict that all shall be converted to him, since the terms are such as to include both a voluntary and a compulsory submission, and in one of these ways all without exception shall yet recognize him as their rightful sovereign."

^b Isaiah lx. 1, 2, 3. Akin to this passage is Isaiah ii. 2, 3;

these words do not imperatively require an exhibition of the Church's glory cognizable by the eye of sense you can see by referring to two other prophecies, both of which have been unquestionably fulfilled.

Turn to the second of Haggai, and read the sixth and seventh verses; "Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." This prophecy, as the facts of history, and the epistle of Paul to the Hebrewsⁱ, concur in testifying, was fulfilled at the first coming of the Lord Jesus in great humility^k.

a word which, in the absence of all New Testament evidence to that effect, is cited by many a Romanist as a Scriptural proof of the visibility of the Church. See note q on p. 462.

ⁱ ch. xii. 26—28.

^k See Owen and Gill, as quoted in note a on p. 62, 63. It is certainly somewhat startling to find not only Mr. Begg, (Connected View, p. 40.) but also Mr. Bonar, (Landmarks, p. 107—110.) boldly asserting, that the Holy Ghost speaks herein of a "yet future house," and that accordingly "this prophecy [including the giving of peace in v. 9.] has never yet been fulfilled"! The latter of these writers goes so far as to say, "From this we see that all the temples, beginning with Solomon's, are considered as *one*, even though they have been levelled and rebuilt. There have been three temples, Solomon's, Zerubbabel's, Herod's, but all these are regarded as but one house"! It is refreshing after this to fall back upon such solid remarks as those of Mr. Davison on the passage in question. "The shaking of the whole system of

He was the desire of all nations,—he was the glory of that second temple, which has now for centuries been laid in the dust. But was his desirableness, was his majesty appreciated by those who trod with him the courts of his Father's house? “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him¹.” Where there is no beauty in our view, the place was filled with glory in Jehovah's eye.

Turn, once more, to the ninth of Isaiah, and read the first and second verses: “The land of Zebulun and the land of Naphtali, . . . the people

the world is the apt image of the introduction of a new œconomy of God: ‘the Desire of all nations’ is the Redeemer of the world: *the greater glory promised to the second temple was exhibited in the advent and personal ministry of Christ, who came to that temple: and by him God ‘gave peace’ there, when he sealed by his doctrine, and by his death, a covenant of peace, in the completion of the temple sacrifices and worship.*” “In the history of the divine dispensation, and in the history of the Jewish people, there can be only two temples, the first, Solomon's, the second, the restored temple, of which Haggai prophesied, and to which Christ came...for the mere material fabric, though not wholly unimportant, can never pretend to enter into this relation. And it can the less enter into it, inasmuch as *Herod's work, whether of enlargement, or of rebuilding, never broke the continuity of the moral subject, but was so conducted as not to interrupt the course of the temple worship. In the eye of history, therefore, and in the estimate of religion, there were two temples and no more.*” Discourses on Prophecy, p. 326—331.

¹ Isaiah liii. 2.

that walked in darkness have seen a great light : they that dwelt in the land of the shadow of death, upon them hath the light shined." What is required for the accomplishment of these words ? Let the Holy Ghost reply in the fourth of Matthew : " Now when Jesus had heard that John was cast into prison, he departed into Galilee ; . . . that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles : the people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up^m." But was the beauty of that light generally appreciated ? No ! for, looking for a literal light, men reckoned all else to be darkness. " The light shineth in darkness ; and the darkness comprehended it notⁿ."

^m v. 12—26. " Vin' scire unde, et quo authore ita beabitur Galilæa, in eâque via illa maritima ubi trajectus est Jordanis ? statim subjeit, *Quia parvulus natus est nobis, filius datus est nobis, et erit principatus super humerum ejus, et vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater æternitatis, Princeps pacis.*" Mede, Comment. Apocalypt. Pars i. de Sigillis, ad cap. 7 ; Works, p. 566.

ⁿ John i. 5. St. John's Gospel is, in fact, full of glorious statements concerning the Son of God, coupled with the twofold assertion, (i.) concerning men in general, that they appreciated not his excellency ; see ch. i. 5, 10, 11 : iii. 19 : xii. 35—46 ;—(ii.) concerning the children of God, that they did discern his beauty and his comeliness ; see ch. i. 12, 13, 14, 18 : ii. 11 : xi. 40 : xii. 23, 28 : xiii. 31, 32 : xvi. 14 : xvii. 4. Surely these and similar passages prove, beyond all doubt,

And so it is with the people of God. They are "the light of the world^o." "God, who commanded the light to shine out of darkness, hath shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ^p." "Fair as the moon, clear as the sun, terrible as an army with banners^q," they look forth upon the world in obedience to his command, who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven^r." But they fare exactly as their Lord fared before them. "Therefore the world knoweth us not, because it knew him not^s." Nor shall their glory be ever visibly manifested to the universe until the coming of that long-expected day, when "all things that offend, and they which do iniquity, being gathered out of the kingdom of the Son of man," "the righteous shall shine forth," for ever, "as the sun in the kingdom of their Father^t."

that that certain presence of God's glory, of which prophecy speaks, is Scripturally compatible with a total want of appreciation of it on the part of mankind in general: see Isaiah vi. 1—10. Is it this fact that is declared in Isaiah lx. 2? On John i. 51, see Appendix, Note MM.

* Matt. v. 14. ^p 2 Cor. iv. 6. ^q Song vi. 10.

† Matt. v. 16. ^r 1 John iii. 1.

‡ Matt. xiii. 41, 43. It is indeed true, that even now wherever genuine Christianity exists there will always be discovered a tendency toward corporate visibility. For "it is of the essence of the church ... to manifest its existence by outward signs, and to be the human instrument both of

I will not further multiply references. I give these as fairly selected specimens by which you may judge of the strength of those arguments for a future Millennial reign, which are drawn from the mere phraseology of Old Testament Prophecy.

It is quite possible, nay rather I will say probable, that the Gospel may yet achieve greater victories far, both among Jews and Gentiles, than it yet hath won^a. But there is, in my judgment, nothing in the books of the prophets to encourage

edifying its own members, and of converting those that are without." See *Church of Christ in its Idea, Attributes, and Ministry*, by E. A. Litton, M.A. London, 1851, p. 66. Still will such visibility never exist in any thing but a fragmentary form until the Lord appear. "'The Lord'—and the Lord alone—'knoweth them that are his.' And thus it must continue, till the Lord 'shall accomplish the number of his elect and hasten his kingdom.' Then shall be presented to a wondering creation, the true church visible, or what the Apostle calls 'the manifestation of the sons of God.' The sons of God, though a real body, are not till then a manifest body..... Vain are all the attempts made to prove that the true church of God is a visible, that is, a distinguishable body from all others, during the present dispensation. Our Lord's parables reprove such attempts, inasmuch as in the various illustrations of the Gospel kingdom, they describe a continued mixture of good and bad until his coming again, and an awful separation at his coming. The mixture is so subtle, that no true and certain separation can now be effected. The separation shall be so complete, that no mixture, however subtle, can then be continued." *The Church and the Churches*, by H. McNeile, D.D. p. 328, 329.

^a See Lecture VII. p. 393. See also Hurd's *Introduction*, vol. i. p. 203, 204: Davison, *Discourses on Prophecy*, Discourse viii, p. 401—404.

us to expect, on the one hand, a state of unmingled happiness; and, on the other hand, a personal presence of Christ upon earth, an universal conversion of mankind to God, or a visible manifestation of the Church's glory. There is, in short, nothing to prove that the dispensation of grace shall ever become, before the end of all things, a dispensation of sight.

On the contrary, it is, I think, quite Scripturally possible, that they may be right who refer back the glowing predictions of Isaiah to those wondrous days, (for wondrous surely they were both to Jew^{*}

* The following commentary of Professor Alexander on Isaiah lxvi. 18—20. is interesting:—"Such being their character, I will cast them off, and gather the nations to take their place; for which end I will send forth the survivors of the nation, the elect for whose sake these days shall be shortened, when all besides them perish, to declare my glory in the regions where my name has never yet been heard. Thus understood, the passage is exactly descriptive of the preaching of the Gospel at the beginning of the new dispensation. All the first preachers were escaped Jews, plucked as brands from the burning, saved from that perverse generation, (Acts ii. 40.) The '*sign*' will then denote the whole miraculous display of divine power, in bringing the old dispensation to a close and introducing the new, including the destruction of the unbelieving Jews on the one hand, and on the other, all those signs and wonders, and divers miracles, and gifts of the Holy Ghost (Heb. ii. 4.), which Paul calls 'the signs of an apostle' (2 Cor. xii. 12.), and which Christ himself had promised should 'follow them that believed,' (Mark xvi. 17.) All these were signs placed among them, i. e. among the Jews, to the greater condemnation of the unbelievers, and to the salvation of such as should be saved. [See Matt. xxiv. 30. as

and Gentile'), when first the command went forth, "Go ye therefore, and teach all nations¹." "The first institution of Christianity," it has been very truly said, "was a far greater change than its extension could be. The difficulties and improbabilities infinitely exceeded, in the first instance, the force of any now existing²." And the lan-

expounded by Bishop Newton, Dissertation xx. vol. ii. p. 805.] *That there will not be hereafter an analogous display of divine power in the further execution of this promise, cannot be proved, and need not be affirmed; but if there never should be, it will still have had a glorious fulfilment in a series of events, compared with which, the restoration of the Jewish people to the land of Canaan is of little moment.*"

¹ "Consider," says Bishop Hurd, "the state of the Gospel at our Lord's ascension. It was left in the hands of a few, mean, unlearned, dispirited persons; without any countenance from authority; and with every difficulty, every terror, opposed to them, and placed distinctly within their view; Matt. xxiv. 9. Yet these men were commissioned to spread this Gospel through the world, and had an express promise, that they should succeed in their attempt. Against all appearance the success followed. In less than half a century, 'the sound of the Gospel went out into all lands;' and within three centuries from the death of Christ, Christianity ascended the imperial throne, 'and had the utmost parts of the earth for its possession.'" Introduction to the Prophecies, Sermon vi. vol. i. p. 199.

² Matt. xxviii. 19.

³ Davison on Prophecy, Discourse viii. p. 402. "We are born," says the same powerful writer, "in the midst of this religion, and therefore it requires some effort of thought, though not a great one, to carry us to that point of view from whence we may contemplate the extent and magnitude of the work of change by which it first made its way, and still holds

guage, it might well be added, in which the inspired story itself speaks of those early days is, at times, scarcely less exalted than the terms in which, on this hypothesis, those times were foretold.

Take only three passages,—they are samples of a large class. “The darkness is past, and the true light now shineth^b.” “The Gospel which ye have heard, and which was preached to every creature which is under heaven^c.” “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things^d?” Surely this last is language,—and it is but one of several beautiful episodes,—equal in sublimity to any in the prophets. But I leave this matter for your consideration. It is

it on. But all reflection will serve to heighten your ideas of the phenomenon. Had you seen the finger of an unknown power at first, eighteen hundred years ago, strike the rock, and bring forth water in the desert, you would more readily have owned the wonder, as every impartial and disengaged spectator must have owned it. But while you look at it only in its existing course, you may forget whence it came, or cease to be affected with its presence.” p. 388. Similarly Greswell on the Parables, vol. ii. p. 202.

^b 1 John ii. 8. ^c Col. i. 28. ^d 2 Cor. ii. 14, 15, 16.

a question which the event alone can positively decide.

And now to conclude. We have, according to our purpose, spoken first of the subject-matter, secondly of the tone of the Old Testament prophecies.

With regard to the former, we think we have shewn that there is Scriptural ground for believing, that that Israel which is, next to the Messiah himself, their most prominent subject, is not the nation of the Jews, but the whole mystical church of Gospel times, including both Jew and Gentile alike within its pale.

With regard to the latter, we think we have proved, that those sacred predictions do not necessarily compel us to look for a time before the end of all things in which that church shall enter upon a condition essentially differing from that in which she is at present found.

In other words, we trust that we have convinced you, that another than the Millennarian interpretation of ancient prophecy is Scripturally possible.

Permit me, before taking my leave of you, to make two concluding remarks.

And first with regard to the discourse you have heard to day.

You will bear in mind, that if I have, in my earlier lectures, proved that the doctrine of a personal reign is Scripturally untenable, you are

bound to submit to that negative conclusion, even though my attempts to present a more satisfactory solution of the prophecies under consideration may have failed to carry perfect conviction to your minds.

Nor, truly, is such mathematical certainty possible. The sceptic indeed casts a reproach upon those portions of the written word, because of their ænigmatical character. But, as believers, you will recognize a signal proof of the Divine wisdom in the adoption of that figurative style, which at once permits the prescience of God to appear, and preserves inviolate the free agency of man. Nor will it be an offence to you, that, in the absence of an express revelation upon each several point, prophecy does, even after its fulfilment, still present many problems not easy of solution. For you will remember, that the effects of the natural and necessary obscurity of metaphor and symbol* may be much increased by the dimness of our own spiritual vision.

You will not, however, on these accounts undervalue the result of our present investigations. Even when taken alone, the principles of prophetic interpretation which have been advocated to day are seen to be, at the least, equally probable with those for which Pre-Millennarians contend. Who

* See Hurd, Introduction to the Prophecies, Sermon iii. p. 81—89. Sherlock, on the Prophecies, Discourse ii. p. 31—39.

then can hesitate which to adopt, when it has been demonstrated that the former preserve inviolate, while the latter shake to its very foundations, the proportion of faith as established by the great Prophet himself? No one surely—so long as the two great hermeneutical laws which have been our guides throughout remain unrepealed. Those laws you will remember were these;—First, that in the settling of controversy, such passages of God's word as are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure;—Secondly, that in all points upon which the New Testament gives us instruction, it is, as containing the full, the clear, and the final manifestation of the Divine Will, our rightful guide in the interpretation of the Old'.

And this leads me to speak, in the second place, of the whole subject which these lectures have brought under review.

My principal endeavours have been directed to shewing, that the doctrine of a personal reign is unsupported by Scripture, when rightly understood.

That doctrine perplexes the minds of many of our brethren, who cannot see their way clearly open either for its adoption or for its rejection. It also impairs the usefulness of others who have overcome this hesitation. It may not perhaps

¹ Lecture I. p. 8.

in every case occupy a place in their private studies and public ministrations, which belongs of right to more humbling, and withal more edifying, truths of God. But it does most certainly introduce into the whole system of their Scriptural exposition a dislocating principle, which men, not imbued, as they are themselves, with the spirit of genuine godliness, may easily apply to the overthrow of the whole fabric of the Christian faith. Nor is the mischief confined to such extreme and exceptional cases. For certainly, under the semblance of providing for the future, they close against the spiritually minded some of their richest storehouses of present consolation, and open to the carnally minded a long vista of speculations, in which they find a welcome refuge from present self-examination.

It was a deep and a painful conviction, that these serious evils are inherent in popular Millenarianism, that led me to undertake the task which I have so inadequately discharged.

I could not indeed venture to discourage the study of prophecy. "All Scripture is given by inspiration of God, and is profitable^a." We "do well" therefore, to take heed in our hearts to that light which, before the day star arose, shone in the dark places of the elder covenant^b. Nor may we forget, that of the Apocalypse it is written,

^a 2 Tim. iii. 16.

^b 2 Pet. i. 19.

“Blessed is he that readeth, and they that hear the words of this prophecy¹.”

But there is a method and an order to be observed in these as much as in all other researches. And I shall be truly thankful if what has been brought before them shall persuade any of my younger brethren to defer their enquiries into the future, until they have first learnt from the plain, literal, and dogmatic statements of the New Testament Scriptures what are the real principles of the doctrine of Christ².

¹ Rev. i. 3.

² “Let me, therefore,” says good Bishop Hall, “pre-engage my reader not to mistake my discourse or my intentions. For my part, I am persuaded in my soul, that the coming of our Saviour is near at hand: and that, before that Great Day, God hath decreed and will yet effect a more happy and flourishing condition of his Church here on earth, than we yet see; which I do humbly pray for, and hopefully expect; ambitiously suing to my God, that my poor endeavours might be thought worthy to contribute any thing to so blessed a purpose. But, for the particulars of the time and manner, I both have learned and do teach silence. And, if any man think he hath sufficient intimation of either or both of these, in the words of Holy Scripture: yet, since those clauses are involved in some obscurity, and may afford multiplicity of sense, my desire and whole drift is, to beseech him to suspend his judgment concerning these so deep and intricate doctrines, till God shall be pleased to clear them by apparent events; and, in the mean time, to rest contented with those evident and unquestionable truths of the Gospel, which the Church of Christ hath hitherto unanimously taught and maintained: wherein he shall do that, which may happily conduce both to the Church's peace and his own.” *Revelation Unrevealed*, Preface, p. 83.

I would say to them ;—Do not over-estimate the amount of your spiritual attainments. Too many take it for granted, that they are born again of the Holy Ghost, when they are but Christians of education, or Christians of ceremony, or Christians of feeling. And then how many forget that they may, even when renewed by the Spirit, be but children in understanding. Remember, my beloved, that it is not enough for a man to be very earnestly minded. A preacher may be very earnest, both in public and in private, and yet be, at the same moment, very ignorant or very unsound : and so may his hearers. And truly it is marvellous how very few, even among zealous Christians, have clear and full views of the completeness and efficacy of the atonement, of the nature and effects of a justifying faith, and of the sanctifying operations of the Holy Ghost. The person, titles, and offices of Jesus Christ are understood by fewer still. And yet smaller far is the number of those who have a Scriptural apprehension of that “everlasting covenant, ordered in all things and sure¹,” by which these matchless spiritual blessings are all secured to the people of God. Yet all these things are integral parts of the faith,—that faith according to the proportion of which all ministers are in duty bound to prophesy^m.

Pause then, my younger brethren. Enter not upon your Prophetic studies without chart or

¹ 2 Sam. xxiii. 5.

^m Rom. xii. 6.

compass. There are in that region too many winds of doctrine ready to carry you about, and to toss you to and fro. Study first that ancient, that sovereign, that unquenchable love of Christ, which is the very heart and soul of the Gospel. The subject will not soon be exhausted. The Holy Ghost when he would set it before us invents a fourth measure of capacity, a measure of capacity that exists not in nature; for he ascribes to it breadth, and length, and depth, and height;—and yet after all, he gives up the attempt to fathom it, and declares that it passeth knowledge^a. Meditate therefore on these things first. Give yourselves wholly to them. Then shall your profiting appear in all things^o. Then shall you be much more likely, being well grounded in the faith, to come to a just conclusion upon such prophetic subjects as claim your attention. And then moreover, if ever you are permitted to become ministers of Christ, you will (having learnt rightly to divide the word of truth) prove yourselves workmen that need not to be ashamed^p, wise as well as faithful stewards of the mysteries of God^q.

And now—men, brethren, and fathers,—I thank you all for the great patience with which you have heard me. It is not to be expected that we shall all meet again, till we stand together at the bar of

^a Eph. iii. 14—19.

^o 2 Tim. iv. 15. *ἐν παντί*.

^p 2 Tim. ii. 15.

^q 1 Cor. iv. 1.

eternal judgment. It has been my continued effort to make these discourses practical. Will you not second that effort with your prayers? Will you not plead, that it may be proved in that day that I have not laboured altogether in vain? For this you know, my brethren, that except Christ come unto us now in all his quickening, pardoning, purifying might, his second coming must be to us a day of unutterable woe. "O blessed Saviour"—says one who loved the Lord and his appearing, and yet was no Millennarian—"how busy are the tongues of men,—how are their brains taken up with the indeterminable construction of this ænigmatical truth, when, in the mean time, the care of thy spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity."

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever*. Amen.

* Bishop Hall, *Breathings of the Devout Soul*.

• 1 Tim. i. 17.

APPENDIX

TO THE LECTURES.

NOTE A, p. 7.

"We may not appeal for its decision to Tradition, whether Rabbinical or Patristic. We may not rely upon a progressive developement of truth, nor may we look forward to a new revelation. . . . Some of our Pre-Millennarian brethren do appear at times to place greater reliance on such external authorities, than is either consistent or wise."

I. I. I SHALL have other occasions of referring to "progressive developements of truth" and "new revelations." I therefore pass them by for the present. I cannot however, forbear making some allusion to Mr. Brooks' long and interesting though somewhat partial chapter on "the Voice of the Church," in his *Elements of Prophetic Interpretation*. (chapter iii. p. 34—108.) It exhibits on a large scale the inconsistencies into which even sound Protestants can be drawn by a favorite theory. Mr. Brooks begins by calling upon us to hearken to "the voice of the mystical members of Christ's body,"—for that voice, he says, "is surely the voice of the Spirit and the Bride," and will not "pass unheeded by those who desire to understand the voice of God himself." (p. 34, 35.) He then proceeds to re-echo the voice of "the Jewish Church," (p. 35.) as it sounds,—directly, in

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the Targums of Babylon and of Jerusalem, in the words of Rabbi Eliezer and Rabbi Gamaliel, and in the books of Wisdom and of Tobit, (p. 36—38.)—and indirectly, in traditions like that of the house of Elias (p. 38, 39.). He next adduces the testimony of the Christian Church as it witnesses in its “purest period,” (p. 35.) by the mouths of Barnabas, Papias, Justin Martyr, Irenæus, and Tertullian (p. 40—49.). Passing through the twilight and midnight of the following centuries, he comes to the Reformation. He thinks that the Fathers of that age give but “an uncertain sound,” but that their failure is amply compensated by the ever increasing distinctness with which “the Church” down to the present day bears witness to the truth.

2. There are some writers in whom such a deference to Patristic Tradition is only consistent with their avowed doctrinal opinions. Such, for example, is Mr. Greswell, who (in his work on the Parables, vol. i. p. 279.) asserts, that “the belief in the futurity of the Millennium was the orthodox or catholic notion in the second and third centuries;” and then (at p. 283.) proceeds further to argue, that “no opinion, either on facts or on doctrines, can be traced up to the oral, *viva voce* teaching of apostles, or apostolical men, especially so extraordinary an opinion as this, and yet turn out to be false.”

3. But we may well wonder when men, at all other times so righteously jealous of any interference with the supremacy of Scripture, as are Mr. Brooks, Mr. Bonar, and Mr. Birks, venture to speak as they have done on the subject. To Mr. Brooks I have already referred. Mr. Bonar, (Prophetical Landmarks, p. xv.) calls upon us, though in the next sentences he seems to become conscious of the peril of his assertion, to receive Pre-Millennarianism as an “Article of the Apostolic Creed,” on the concurrent testimony of all (?) the fathers of the three first centuries;—“its only opponents being the Gnostics.” [As to the correctness of this assertion, see the remarks

below, and Mosheim's invaluable summary of the history of primitive Millenarianism, in the note to which reference is there made.] On like authority, Mr. Birks, (Outlines, p. 149.) speaks of Pre-Millenarianism as "the primitive hope," and avers that the opposite "doctrine, which is such a novelty itself, and so alien from the teaching of primitive times, has no ground to obtrude itself as an essential part of the Catholic faith."

II. Not indeed that the facts of the case are so certainly in their favour, as these excellent men take them to be.

1. For, if Mr. Greswell (Parables, vol. i. p. 273—411.) has traced up primitive Pre-Millenarianism to Papias, bishop of Hierapolis in Phrygia, who may have been a hearer of St. John, and a companion of Polycarp; Dr. Wordsworth, (Hulsean Lectures, p. 9.) has carried it up further still, and has shewn that the orthodox Papias may have, in common with the heretic Cerinthus, borrowed it not from the college of the Apostles, but from the synagogue of the Jews. "*Incunabula Chiliasmi in Talmude sunt quærenda.*"

2. And here my readers will do well to note this very probable explanation of the early prevalence of Pre-Millenarian doctrine; namely, that it was adopted as a compromise between the Jew and the Christian in relation to the Messiah;—the Jerusalem glories of a personal reign were no longer denied, they were only postponed to the world's seventh millenary. "*Verisimillimum est,*" says Mosheim, (De R. C. ante Constantinum, Cent. iii. §. xxxviii, note,) "*plures ex Judæis, Christianos quo concordiam quodammodo Judaici dogmatis de terreno Messiae regno cum Christianorum de Servatoris nostri cælesti regno sententiâ, speique Judaicæ cum spe Christianorum constituerent, duplex Christi regnum, duplicemque discipulorum ejus spem mente concepisce atque tradidisse, doctoresque Christianorum multos inventum hoc sive probasse, sive, ut alia quædam, tolerasse, ut*

faciliorem Judæis ad civitatem Christi transitum redderent."

3. Not that even when introduced into the church, (whether in this way or otherwise I will not venture to say,) Millennialism did meet with universal acceptance.

The very writers who assert its prevalence in their day, admit that there were notwithstanding "many on the other hand, even of those whose sentiments as Christians were sound and pious, that did not recognize it." (Justin, Dial. cum Tryphone, as cited by Mr. Greswell, Parables, vol. i. p. 284.) And finally it was "so repudiated by the great majority, that you can barely find a supporter of it, and will generally find it loaded with obloquy." (Goode, Divine Rule of Faith and Practice, chapter v. section 4. vol. i. p. 313 et seq.)

4. Nor must it be overlooked, that the doctrine of the Pre-Millennarian fathers was not, in every respect, the same as that of most of their modern representatives. And herein Mr. Greswell stands almost alone. "My ideas," he says, "of an orthodox Millennarian's creed are collected from the opinions of the Millennarians of ancient times, and not from those of the advocates of the doctrine in modern times. The former in many respects differ from the latter; and having to choose between them, I do not hesitate to prefer the former, believing them to be not simply the more ancient, but withal the more scriptural of the two." (Parables, vol. i. p. 151.)

5. In what respect the two theories differ, Mr. Greswell does not turn aside to shew. But it would seem from his Essay to consist mainly in this, that ancient Chiliasm is more palpably terrestrial, and I might add carnal, in its character, than is modern Pre-Millennarianism. Such at least was the judgment of Whitby, as expressed in his True Millennium, (chapter i. §. 5. p. 7, 8.) He subscribes to Mr. Greswell's opinion, that, if Scripture is to be interpreted according to the letter, the ancient Chiliasts are more sound than their modern brethren. And he taxes the

latter with suppressing those features of the "primitive" hope which would, if retained, have proved at once how utterly untenable Chiliasm really is.

Such at any rate was their effect in the case of Augustine. Speaking of the Millennarians of his day, that eminent father says:—"Quæ opinio esset utcunque tolerabilis, si aliquæ deliciæ spirituales in illo sabbato adfuturæ sanctis per Domini præsentiam crederentur. Nam etiam nos hoc opinati fuimus aliquando. Sed quum eos qui tunc resurrexerint, dicant immoderatissimis carnalibus epulis vacaturos, in quibus cibus sit tantus ac potus, ut non solum nullam modestiam teneant, sed modum quoque ipsius incredulitatis excedant: nullo modo ista possunt nisi a carnalibus credi." (De C. D. lib. xx. cap. 7.)

III. But I will not pursue this subject further. For consider well what Patristic tradition is really worth.

Irenæus (who was martyred A.D. 202 at the age of 74, and upon whose evidence great stress is laid in this matter) affirms, that our blessed Lord's ministry, which commenced in his thirtieth year, extended to the fiftieth year of his age; and adds, "that all his own predecessors, who had associated with St. John in Asia, bear witness that St. John himself delivered this tradition to them." Can we, after this, setting aside the thoroughly sensual character of the passage, accept as true his assertion, based on like authority, that the Saviour himself predicted days "when vines shall be produced, each with ten thousand branches, and in each branch ten thousand shoots, and on every shoot ten thousand sprigs, and on every sprig ten thousand bunches, and in every bunch ten thousand grapes, and every grape being squozen shall yield five-and-twenty metretæ of wine"? Mr. Greswell indeed defends even this in its literal acceptation. (Parables, vol. i. p. 289, 290, and 292, note m.) But surely we may, (as Dr. Wordsworth very truly observes, Hulsean Lectures on the Apocalypse, Lecture I, Note 2,

on p. 11.) be well satisfied by such examples "of the necessity of searching the Scriptures, and of the insufficiency of oral tradition."

NOTE B, p. 9.

"For it is a fact, more or less perceptible in all Pre-Millennarian works, that they lay the foundation of their argument, and erect their superstructure with materials, taken almost exclusively from the Apocalyptic and Prophetic domains of figure and imagery."

This fact is, I say, "more or less perceptible;"—for it is not in all cases equally manifest.

I. Sometimes quotations from the Apocalypse and the Old Testament Scriptures are taken first in the order of proof;—so that the reader arrives at the literal statements of the New Testament volume with a mind preoccupied with the Pre-Millennial Advent and the Personal Reign.

1. Thus, for example, Dr. Homes opens his Scriptural "Evidence to a future glorious state of the Church on Earth," with the following quaint remarks on Revelation xx. "So considerable do I deem this twentieth chapter of the Revelation, that, before we take the choice places of the whole Scriptures in order, I shall pitch the foot of my compass, and draw a right and clear circle upon it; it being the manner and method of the Holy Spirit to declare things gradually, as the church is ready to hear, or its state requires, and the time of fulfilment draws near; and thus he speaks most and plainest at last. These advantages falling to the share of this chapter, which touches the design, result, and catastrophe of all that God hath spoken in the Old and New Testaments to the point in hand; it becomes no less than a golden key to unlock the Bible, especially the Old Testament." (*Resurrection Revealed*, published in 1654, and reprinted in London 1833.) He then proceeds to take up in order

certain passages in Genesis, Numbers, Deuteronomy, the Psalms, Isaiah, and the other prophets. Having thus gone through the Old Testament evidence, he then comes to the New. Here again the order of citation is remarkable: Matt. xxiv. 13, 14: Luke i. 31, 32: xxi. 24: xxii. 28—30: Acts i. 6, 7: Rom. xi. 25—27: but I will not follow him farther.

2. Take, for a more recent example, the Prophetical Landmarks of Mr. Bonar. His six first chapters are introductory. Much is stated in them which is good and true: much I must add is assumed which requires proof before it can be admitted. But, coming to the seventh chapter, we are invited to consider the Scriptural "Proofs of a Pre-Millennial Advent." The author announces, that he now wishes "to take up the question directly, and by itself." He, accordingly, proceeds to bring before us, (1) Isaiah xxxiv. (2) Isaiah lxxv. 17—25. (3) Daniel vii. (4) Daniel xii. (5) Joel iii. (6) Haggai ii. (7) Zechariah xiv. Having thus prepared the way, he adduces, (8) Luke xxi. 24. (9) Acts iii. 20, 21. (10) Rom. viii. 19—23. Having handled with considerable power, though by no means so as to compel the reader to adopt his view, (11) 2 Thess. ii. 1—8: he proceeds to grapple, very unsuccessfully, with (12) 2 Peter iii. 1—13. and concludes his chapter though not his book with (13) 1 John ii. 18. (14) Rev. xviii. xix.

3. The third example I will adduce under this head is that of Mr. Birks, in his recent work on the Outlines of Unfulfilled Prophecy. Chapter i. is occupied in proving what all sound Christians agree with him in believing; namely, that Christ will personally come again. Chapter ii. attempts to demonstrate that that coming will be before the expected Millennium. Great is the contrast between the lines of argument followed in the two cases. For the first position, the New Testament supplies abundant and satisfactory evidence. But with respect to the second, comments on Daniel ii. and vii. and on Zechariah

xiii. and xiv. prepare us to receive a Pre-Millennarian rendering of Matt. xiii. 24—30: Luke xii. 32—40: xix. 11—27: Matt. xxiv. and Acts iii. 19—26: 1 Thess. iv. 13—18: 2 Thess. ii. 1—12. The next chapter discusses the Millennium as predicted in Rev. xx. Following chapters take up the objections usually urged against the Pre-Millennial view: then comes the bearing of the question upon the fortunes of the literal Israel. Chapter xv. is devoted to “the eternal (terrestrial) kingdom.” Here again the same order of proof is observable as is to be noticed in an earlier work of the same author, *The Four Prophetic Empires*. There at chapter xvi. he marshals the Scriptural evidence in favour of his view in the following order: Revelation, Genesis, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Joel, Amos, Micah. Having thus prepared the student’s mind for the reception of his exposition of them, he brings forward next, Luke i. 32, 33; Matt. xix. 28; Acts iii. 19—26; Rom. viii. 17—22; Eph. i. 22; iii. 20, 21; James i. 18. Last of all he observes, that “it is time to consider the difficulties which may be urged against such a view.” He then takes up and deals with “the conflagration and the general resurrection.”

II. At other times the error of which I have spoken is to be detected rather in the order in which the subjects connected with the Second Advent are brought forward, than in the order in which quotations from the Scriptures are marshalled.

1. Thus the Rev. Edward Greswell frames his Scriptural argument for a Pre-Millennial Advent, according to the precedence of the following “articles of an orthodox Millennarian’s creed.” “First, a personal reappearance of the prophet Elijah, before any second advent of Jesus Christ. Secondly, a second advent of Jesus Christ in person, before his coming to judgment at the end of the world. Thirdly, a conversion of the Jews to Christianity, collectively, and as a nation. Fourthly, a resurrection of

part of the dead, such as is called by way of distinction, the resurrection of the just. Fifthly, the restitution of the kingdom to Israel, including the appearance and manifestation of the Messiah of the Jews, in the character of a temporal monarch. Sixthly, a conformation of this kingdom to a state or condition of society, of which Christ will be the head, and faithful believers, both Jews and Gentiles, will be the members:—a distribution of rewards and dignities in it, proportioned to the respective merits or good deserts of the receivers:—a resulting state of things, which though transacted upon earth, and adapted to the nature and conditions of a human society as such, leaves nothing to be desired for its perfection and happiness.”

This learned and able writer professes indeed to refer to the Old Testament only “*obiter*” and “*pro re natâ*,” and to ground his argument mainly upon the New Testament Scriptures. But no one can read his Essay without feeling, that the real strength of his position lies in the Old Testament and Apocalyptic authorities which he quotes, sometimes more and sometimes less frequently. Thus, for example, to prove that Elijah shall personally reappear before any second advent of Christ, he nominally quotes Matt. xvii. 10, 11. but really rests upon his own view of Malachi iv. 5, 6. So again to prove that Jesus shall personally come the second time to earth, before he comes to judge the world, he quotes indeed Acts i. 10, 11. but really relies upon Zech. xiv. 4. For his third proposition, his real proof is Zech. xii. 9, 10. The truth is more evident still, when he comes to his fifth assertion. The whole concludes with “some general observations” calculated “satisfactorily to explain all those seeming contradictions” which the epistles present. By means of these, many of the most conclusive Anti-Millennarian passages in the Apostolic letters are disposed of with a brevity little proportioned to the length of the previous reasonings.

2. The Rev. J. W. Brooks, in his "Elements of Prophetical Interpretation," affords another example of the inversion of the right order of subjects. After an introductory chapter "on the use and importance of prophecy;" he proceeds, in his second chapter, to expound the Abrahamic covenant in such wise, as to preoccupy the reader's mind with the dogma of the Pre-Millennial Advent. Having, in his third chapter, appealed to "the voice of the Church;" he comes, at length, in the fourth chapter to rules for "the Interpretation of Prophecy;" and then, in the fifth and subsequent chapters, treats of the Second Advent, the Kingdom of Christ, and Judgment to come.

3. Mr. Elliott (in the fourth volume of his *Horæ Apocalypticæ*, p. 150—182.) takes a very similar course in adducing his "General Scripture Pre-Millennial Evidence." He first establishes, on Old Testament authority, "the promise of the world's renovation, Abrahamic inheritance, and establishment of Messiah's kingdom, all in supposed connexion with the promise to the national Israel." He then adduces, successively, (1) Luke ii. 32—34: xiv. 14: xxi. 24: Acts i. 3, 6, 7: xxvi. 6, 7: xxiii. 6. (2) Matt. xix. 28: Acts iii. 19: Rom. viii. 18: John xvii. 23, 24. (3) 2 Thess. ii. 1—8. (4) Matt. xiii. 37—43. (5) Luke xxii. 28: Matt. xi. 12: 2 Cor. iv. 17. (6) Heb. iv. 9. He lastly (p. 184—187.) touches upon such "difficulties" as (1) the conflagration of 2 Peter iii. (2) the simultaneous resurrection of John v. 28. and (3) the completeness of the Church at the Lord's appearing.

4. A yet more transparent case is that of Mr. Begg, in his "Connected View of Scriptural Evidence." The Table of Contents prefixed to his unpretending volume is a very faithful exhibition of the progress of his reasonings. "Restoration of Israel,"—"of Israel and Judah,"—"Enlargement of the Holy Land,"—"New Division" of the same,— "Israel the most honoured nation,"—"Rebuilding and enlargement of Jerusalem,"—

"The whole earth blessed in Israel's restoration,"—"The General Felicity extended to the Inferior Creation;"—and so on for five more chapters, until we come to chapters on the "literal fulfilment of Prophecy,"—"the views of Primitive believers." Soon follows "the First Resurrection,"—and then at last, "The submission due to revealed Truth, with remarks on objections to these doctrines."

5. The Rev. Capel Molyneux is the last example I shall cite. He has written two prophetic works. They are more remarkable for confidence of assertion and boldness of speculation, than for closeness of argument. Their author is a strong Futurist. On this account, and on account of the hazardous conjectures in which he indulges, many of his Pre-Millennarian brethren would strongly object to being identified with him. Of this I am well aware. But his books have had a very extensive sale. And I therefore refer to them both here and elsewhere, as a striking exemplification of Pre-Millennarian tendencies. For indeed Mr. Molyneux does, after all, but theorize fearlessly where his brethren hesitatingly suggest. Of this fact my notes have already given frequent proof. All that I need now observe is, that he also follows that inverted order of Scriptural enquiry to which I am now referring. The first of his works is "Israel's Future." In it the supposed destiny of Israel is set forth in discourses from Rom. xi: Ezekiel xxii: Rev. xi: Rev. xvi: Zech. xiv: Is. lxv. The mind being thus preoccupied by the most pleasant phantasies, is ready for "The World to Come," in which all difficulties which might arise from a comparison of the apparently figurative language of Old Testament Prophecy with the unquestionably literal statements of the Apostolic Epistles, are skilfully evaded by the assertion, that the one speak of the Terrestrial, the other of the Celestial departments of the Future State!

III. I say nothing, for the present, of that great

armoury from which the weapons of so many modern Millennial writers are drawn, the works of Joseph Mede. His starting point is beyond all doubt the Twentieth of the Revelation; and great is the ingenuity, and varied the Rabbinical and Patristic lore, with which he defends the position to which he thinks he has been led by his well known and most certain law of synchronisms.

IV. My readers will, I trust, pardon me for reiterating the assertion, that I would not by any means speak disparagingly of either the Apocalypse, or the Old Testament Prophets. All that I contend for is this,—that in cases like the present, where a precedence must be accorded to one or the other, the literal portions of the New Testament have an incontestable right to take the lead over the Prophetic portions of the Divine Word. The letter of one portion must yield to the letter of the other. Whether is most fit that the letter of the Apostolic Epistles should yield to the letter of the Prophecies? or that the letter of the Prophecies should yield to that of the Apostolic Epistles? Pre-Millennarians (practically) adopt the former alternative. We maintain that the latter should be embraced.

NOTE C, p. 13.

“Different passages in the same book,—different verses in the same chapter,—yes, and different words in the very same verse, require to be explained on different principles. Here we may be literal, there we cannot refuse to discern the language of imagery.”

I. Different passages in the same book.

(1.) Figurative passages in books for the most part literal.

Gen. xlix. 3—27: Deut. xxxii. xxxiii. Judges v: 1 Sam. ii. 1—10: 2 Sam. xxii.

(2.) Literal passages in books for the most part figurative.

Isaiah xxxvi—xxxix: Jeremiah xxvi, xxvii, xxviii: xxxiv—xlv: lii. Daniel i, iii, v, vi: Joel i, ii. 1—27.

II. Different verses in the same chapter.

Gen. iii. 15, figurative:	17, literal.
Ps. xxii. 12, 13, figurative:	18, literal.
Ps. xl. 2, figurative:	8, literal.
Ps. xlv. 6, literal:	8, figurative.
Ps. lxviii. 17, figurative:	18, literal.
Ps. lxix. 2, figurative:	21, literal.
Ps. cx. 4, literal:	7, figurative.
Eccles. xii. 1, 7, literal:	5, 6, figurative.
Is. xi. 1, figurative:	2, literal.
Is. xxii. 15—19, literal:	20—25, figurative.
Is. xxviii. 14, 15, literal:	16, 17, figurative.
Is. l. 6, literal:	8, figurative.
Is. liv. 12, figurative:	13, literal.
Is. lv. 1, figurative:	3, literal.
Is. lxi. 1, literal:	10, figurative.

III. Different words in the very same verse.

Job i. 21. "Naked came I out of my mother's womb," literal: "naked shall I return thither," figurative.

Psalms xxii. 16. "For dogs have compassed me," figurative: "they pierced my hands and my feet," literal.

Is. ix. 6. "Unto us a child is born, unto us a son is given," literal: "the government shall be upon his shoulder," figurative.

Is. xxviii. 16. "Behold, I lay in Zion, for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," figurative: "he that believeth shall not make haste," literal.

Is. xl. 3. "Voice, wilderness," literal: "desert, way, highway," figurative.

Is. xl. 8. "The grass withereth, the flower fadeth," figurative: "but the word of our God shall stand for ever," literal.

Mal. i. 11. "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles," literal: "and in every place incense shall be offered to my name, and a pure offering," figurative.

In John i. 10, the word "world" is used in two senses: so also in Rom. iii. 21, the word "law."

I need not say that these lists could, if needful, be largely increased.

NOTE D, p. 31.

"The principle for which I contend is one which is freely granted in the case of the Old Testament types."

While speaking of types, I may be permitted to caution my younger readers against being swayed by the Pre-Millennarian arguments, which have sometimes been built upon what are imagined to be types.

1. 1. Joseph Mede, for example, introduces to our notice, though with much diffidence, "The mystery of St. Paul's conversion, or the type of the calling of the Jews." (Works, p. 1089.)

2. Mr. Bonar proceeds with less hesitation. In his *Prophetical Landmarks*, (chapter xii.) he affirms, very truly, that such exposition of Old Testament types as is given in the New Testament Scriptures is meant to encourage and to guide us in further researches. He then goes on to assert, what is in truth more than questionable, that St. Paul, in handling the types in his epistle to the Hebrews, assumes throughout the truth of the Jewish literal (that is, in fact, the Pre-Millennarian) interpretation of prophecy. From this it is not difficult to pass on to the assertion, that most of the types were "begun to be fulfilled" long since, but that their complete accomplishment is reserved for the days of the

second advent and the personal reign. The following types are then presented to our notice: Adam and Eve in Paradise, as types of Christ and his church reigning over the renovated Millennial earth;—Enoch translated that he should not see death, as “the type of the last generation of the church, who shall not sleep but be changed;”—Noah and his family saved in the ark from perishing with the world of the ungodly, as types “of that remnant, who, belonging to many nations, Jew and Gentile, shall be safely hidden from the swellings of the last flood of fire; of which the first flood of water was but a figure;”—Melchizedec blessing Abraham after the slaughter of the kings, as a type of the Lord Jesus, who, “when the slaughter of opposing kings shall have been consummated by the descendants of Abraham . . . shall come forth to bless the triumphant host out of the better Salem,—his own more glorious city.” But I will not prolong my quotations.

3. Even Mr. Birks (in his *Elements of Sacred Prophecy*, chapter xiii. p. 355.) is drawn away by similar imaginings. “The whole account of Nebuchadnezzar’s dream has clearly a typical character. . . . The two chapters of his history which follow, bear the clearest marks of a typical meaning.” Thus again, (in the *Bloomsbury Lectures for 1843*, p. 223, 234.) he assumes that the first sabbath was a type of the expected Millennial Sabbatism. He then proceeds; “Let us now search the type more closely, and to what conclusion does it lead? At the close of the sixth day, woman was formed from man, bone of his bone and flesh of his flesh, the crowning mystery of creative wisdom. And thus, on the dawn of the first sabbath, creation appeared complete under its appointed ruler; and man, with his new formed bride, stood forth, upon a sinless world, in the visible exercise of supreme dominion. The first Adam was the figure of Him who is to come: the second Adam is the Lord from heaven. Therefore do we learn, *from this*

divine type, that when the Millennial Sabbath shall dawn upon our world, the whole church of the firstborn will be manifested along with their Lord, and will share in his glorious dominion over a renovated universe." The same author (in the Bloomsbury Lectures for 1849,) handles the type of Melchizedec meeting Abraham, when he was returning from the slaughter of the kings, just as we have already found Mr. Bonar doing.

4. I might now adduce further instances of Pre-Millennial types drawn from the history of Joseph by Mr. Kelly, and from that of David and Solomon by Dr. Sirr;—but I forbear.

II. 1. No one can forbid these authors to illustrate by Scriptural narratives, positions which have been previously established by independent evidence. But to give those illustrations the sacred name of "types," seems to be more than can be lawfully permitted; for this stamps upon them an impress of divine authority; and countenances a practice which has, as is well known, been from the earliest days productive of most serious evil. Nor indeed does it seem altogether consistent in such disciples of the letter, as our Pre-Millennarian brethren delight to be.

2. With regard to Mr. Bonar's assertion, with the truth of which all his types must stand or fall, that St. Paul recognizes the Pre-Millennial rule of interpreting the Prophecies; it is surely enough to refer to the first, second, eighth, tenth, and twelfth chapters of his epistle to the Hebrews. The reader will find, that in the first chapter, Psalms ii, xlv, lxxxix, cii, are quoted as fulfilled in the present royalty of Jesus, (see p. 117, note b): in the second chapter, Psalm viii. is declared to be accomplished in that selfsame present kingdom of Christ, (see p. 59, note t): in the eighth and tenth chapters, Jer. xxxi. 31—34. is expounded as predictive of God's dealing with his church of the gospel dispensation, (see p. 476, note x): finally in chapter twelve, the

shaking of the heavens and the earth foretold by the prophet Haggai, is shewn to pourtray the passing away of the Mosaic œconomy, and the establishment of the final and enduring kingdom of Christ in its stead. (See p. 62, note a.) Surely then it is not a correct statement to affirm, that St. Paul in the Hebrews countenances the Jewish literal principle of prophetic exposition.

NOTE E, p. 44.

“The words ‘kingdom of heaven,’ ‘kingdom of God,’ and ‘kingdom of the Son of man,’ are in the Gospels convertible terms.”

1. “That the kingdom of *heaven* and the kingdom of *God* are the same, is evident from a comparison of those passages in St. Matthew’s Gospel which mention the former, with the parallel places in Mark and Luke. . . . Thus where Matthew has, ‘Blessed are the poor in spirit, for theirs is the *kingdom of heaven*’, (v. 3.) Luke has, ‘Blessed be ye poor, for yours is the *kingdom of God*’ (vi. 20.). And where Matthew has, ‘It is given unto you to know the mysteries of the *kingdom of heaven*’, (xiii. 11.) Mark has, ‘Unto you it is given to know the mysteries of the *kingdom of God*’ (iv. 11.). Indeed, Matthew uses the two terms indiscriminately in ch. xix. 23, 24.

“In like manner, a comparison of Matthew xvi. 28. with Luke ix. 27. will prove that the ‘kingdom of God’ and the ‘kingdom of the Son of man’ are the same.”

2. “In regard to the meaning of these different expressions, ‘the kingdom of heaven’ is always in Matthew, to whom it is peculiar, ἡ βασιλεία τῶν οὐρανῶν, *the kingdom of the heavens*. This is no other than a Hebraism to signify the kingdom of the Most High, the God of heaven; the terms *heavens* and *Most High* being by Daniel used interchangeably in chapter iv. 25, 26. ‘Seven times shall pass over thee, till thou know that *the Most High ruleth*

in the kingdom of men. . . . Thy kingdom shall be sure unto thee, after that thou shalt know that *the heavens do rule.*” Brooks, *Elements*, p. 187, 188.

3. It is strange that the author of so exact an induction and so lucid an explanation, should at the same time conclude, from Matt. xiii. 41, 43. that the *kingdom of the Father*, and the *kingdom of the Son of man*, are the same; and affirm that the *kingdom of heaven* in Matthew’s Gospel, is the same with the *heavenly kingdom* in St. Paul’s second Epistle to Timothy (iv. 8.). (See also Abdiel’s *Essays*, p. 32, 33.) Mr. Brooks would almost seem to forget for a moment that a word may be used in different senses. So also Mr. Molyneux, who tells us, that “throughout the Lord’s teaching, the kingdom of heaven, or a celestial state and prospect, is the end proposed.” *World to Come*, p. 116.

4. Nor is the case much otherwise, when in Abdiel’s *Essays*, p. 38, note, the authority of the Church of England is claimed on behalf of the personal reign, because in her offices for Baptism, Confirmation, Holy Communion, and Matrimony, she makes mention of a future kingdom.

NOTE F, p. 45.

“‘Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.’ And when, it will be asked, was this prediction verified? Surely not on the mount of transfiguration.”

I. 1. Mr. Greswell, (*Parables*, vol. i. p. 203—208,) calls attention to the fact, that each Evangelist who records this prediction, immediately subjoins an account of the Transfiguration. From this he concludes, that the latter was, in some sort, a fulfilment of the former.

2. He then proceeds.—“Even the Transfiguration,

however, could not answer either to the Son of man coming in his kingdom, or to the kingdom of God coming in power, in their literal sense. In what sense then could it answer to these events at all? By being a type, symbol, or emblem, of what they would be in their literal sense; by being a representation beforehand of what the actual coming of the Son of man in his kingdom was destined to be."

3. 'This view of the final "end of the transfiguration, as a type and an earnest of the Millenary kingdom of Christ derives much countenance and support from 2 Peter i. 16—18." For St. Peter had "made known to his converts *a future event*, which he calls the power (*δύναμις*) and 'coming,' presence (*παρουσία*) of the Lord Jesus Christ."

II. 1. On this I may be permitted to remark, that the connection between the prediction in question and the subsequent vision is not certain.

2. I would again observe, that, even if that connection be conceded, there is no reason why the Millenary kingdom should be the kingdom foretold and prefigured;—why not as well, nay better, the eternal and glorious kingdom?

3. Again, "with reference to the passage in St. Peter's second Epistle, is it certain that the *δύναμις* and the *παρουσία* are but *one* event? May not the *δύναμις* be the *present kingly power*, the *παρουσία* the *future glorious appearing* of the Lord Jesus? Both are alike the objects of faith, the one because not seen by mortal eye, the other because not yet brought to pass.

4. Once more; it is worthy of consideration, whether the Transfiguration had not a partial, if not a sole, reference to the Prophetical office of the Lord Jesus, as set forth in Lecture I. Let Moses and Elias symbolize the Law and the Prophets, and then a vision in which they first commune with Jesus on his death, and then disappear, while a voice from heaven calls on the disciples

to hear Jesus, would seem to tell how the Law and the Prophets at once witness to the Gospel, and yield precedence to it.

NOTE G, p. 46.

“That people had in truth been signally mistaken upon the point; for the gross darkness of a judicial blindness had come upon them.”

I. Pre-Millennarians almost universally assume, 1. that the Jews without exception expected, and continued to expect, a terrestrial Messianic kingdom: 2. that both the Lord and his apostles left that opinion entirely unrebuked. Hence they conclude that it must have been correct. See, for example, Mr. Greswell, on the Parables, vol. i. p. 214. and Mr. Brooks, in his *Elements of Prophetic Interpretation*, p. 182—185.

II. 1. With regard to the first of these assumptions, it may be very true that the *majority* of the Jewish people did fondly anticipate for their Messiah and for themselves a visible reign of earthly majesty. It may be equally true, that rather than surrender that expectation, they rejected the Messiah himself, when he appeared as the preacher of a catholic dominion of spiritual glory. But does not the Holy Ghost explain this phænomenon, by declaring that, as a nation, the Jews were judicially blinded to the true meaning of their own prophets?

But it cannot confidently be affirmed that there were no exceptions. Much less can it be asserted that there were none, who being taught from above, discovered their error, and submissively bowed to the spiritual sceptre of the kingdom of their father David. To the prophet Daniel, ch. xii. 10, it had been revealed, that the wise should understand, even when the wicked should not;—was not that prophecy now accomplished? Are we not expressly told, that when the (true) kingdom of

God was preached, some suffered violence in their long cherished prejudices, and pressing into it, did take it by force? Thus was wisdom justified of her children. Matt. xi. 12, 19.

2. But notice, secondly, that neither the Lord Jesus nor his apostles did by any means leave the prevalent opinion without rebuke. See Matt. viii. 11, 12, spoken at the beginning, and Luke xiii. 28, 29, spoken at the close of his ministry. And there may be detected, even where least imagined, a studied endeavour on his part to lead his disciples upward to a more spiritual view of the kingdom than they appear to have entertained.

Examine, for instance, that memorable passage in St. Matthew's Gospel, (xx. 20—28.) in which mention is made of the seats, one on the right hand, and the other on the left, of Jesus in his kingdom, which their mother desired for the two sons of Zebedee. The Lord deals very gently with her and her children. He does not indeed directly condemn their opinion. But then he at once forewarns them how much suffering is appointed to himself and to them; and immediately afterwards instructs them, that true greatness in his kingdom consists not in the possession or exercise of lordship or authority, but in devoted self-sacrifice to the service of himself and his people:—truths both of them well calculated to undermine the very foundations of the Jewish expectation.

3. But why should we dwell upon this particular passage? For indeed Saint Matthew's whole Gospel may be regarded as one elaborate corrective of the carnal opinions of the Jews concerning the kingdom. Let the following rapid survey of its contents bear witness to the probability at least of this view.

Chapter i. Royal lineage and miraculous birth of the King—according to Prophecy.

Chapter ii. Circumstances attending the birth and infancy of Jesus, all pointing him out as the rightful King.

Chapter iii. The Baptist gives intimation of the nearness, the spirituality, and the catholicity of the kingdom.

Chapter iv. Jesus rejects an earthly kingdom, and yet predicts the kingdom to be near.

Chapter v. Jesus, in his sermon on the mount, opens out the spiritual and interior character of the kingdom (v. 3); yea, and makes known that it is not a kingdom of temporal power (v. 10); but one of holy obedience, mixed at first, but ultimately purified (v. 19, 20).

Chapter vi. The kingdom of the Father in one sense to come (v. 10); in one sense come (v. 13). The kingdom of God to be sought as the principal thing (v. 33).

Chapter vii. The kingdom of heaven (in one of its phases) excludes all mere professors (v. 21, 22, 23).

Chapter viii. Gentiles admitted into, Jews excluded from, the kingdom (v. 11, 12).

Chapter ix. Jesus widely declares and makes known the kingdom as a matter of present joyful tidings (v. 35).

Chapter x. The apostles sent to proclaim, among the Jews exclusively, the near approach of the kingdom (v. 7).

Chapter xi. The Lord Jesus, having answered the question of John Baptist by an appeal to his miracles and his gospel (v. 2—5); proceeds to set forth the fact, that he would be an offence to many (v. 6); that the coming of the Baptist was the introduction of a new era,—the kingdom of heaven;—an era superseding the Law and the Prophets (v. 11—13); that this would not be appreciated by that generation in general, but only by those to whom it was revealed, who would do violence to prejudices which would move others to reject it altogether (v. 15—19); though not without fearful punishment (v. 20—24).

Chapter xii. The people recognize “the Son of David,” (v. 23); the kingdom already come, (v. 28).

Chapter xiii. Seven parables setting forth the true

nature of the kingdom. The multitudes in general understood not (v. 10—15); but the disciples, having it explained, understood, and thus saw what many prophets and kings longed to see and saw not (v. 16, 17).

Chapter xvi. Jesus declares his church to be built upon that Rock against which the gates of Hades shall not prevail; the kingdom of heaven will then be opened by Peter [to Jew and Gentile] (v. 18—20); its subjects must be sufferers (v. 24—26); yet shall they be rewarded at last (v. 27); and even before this generation has passed away shall the power of the kingdom be signally manifested [in the destruction of Jerusalem] (v. 28).

Chapter xvii. The vision of the Transfiguration and the accompanying voice seem to say, "Hear my Son, even though he give you an account of the kingdom quite different from that which, misunderstanding Moses and the Prophets, ye have hitherto expected."

Chapter xviii. Jesus corrects the carnal expectation of his disciples, who looked for temporal rank in a temporal kingdom; by shewing the spirituality (v. 2, 3), humility (v. 4), and lovingness (v. 23), of the true subjects of the kingdom of heaven.

Chapter xix. The kingdom of heaven open even to children (v. 14); difficult of access to the rich (v. 23, 24). An insight into its œconomy, the Apostles rulers therein (v. 27, 28); the present recompense and the eternal reward of all its loyal subjects (v. 29).

Chapter xx. The parable of the labourers teaches the admission of all manner of men into the kingdom on terms of perfect equality (v. 1—15); and the fewness of its real in comparison of its nominal subjects (v. 16). Jesus, in answer to Salome, points out that a path of suffering leads to the kingdom (v. 22, 23), and that true greatness in *that* kingdom consists in abundance of service to the church of God (v. 25—28).

Chapter xxi. The regal entry into Jerusalem again calls public attention to the King (v. 1—16): while two

parables set forth,—the one, that the publicans and harlots enter his kingdom before the chief priests and elders (v. 28—32): the other, that the kingdom should be taken from the Jews and bestowed on the Gentiles (v. 33—46): the presence or absence of faith, and not any carnal descent, being the great criterion.

Chapter xxii. Another parable foretels the destruction of Jerusalem, and declares the vocation of the Gentiles, the mixed nature and final purging of the kingdom, (v. 1—14), with the proportion of its nominal to its real subjects (v. 14). In the same chapter Jesus claims to be David's Son and David's Lord (v. 41—45).

Chapter xxiii. The Scribes and Pharisees taxed with neither entering the kingdom themselves, nor suffering others to enter in (v. 13).

Chapter xxiv. The winding up of the Mosaic œconomy in the destruction of the Jewish church and nation.

Chapter xxv. The nature of the kingdom which supervenes set forth in three parables; each of which declares, that that kingdom is mixed and continues mixed even to the end;—that the separation which then takes place is final and judicial;—that the subsequent state is one either of everlasting life, or of everlasting punishment.

Chapter xxvi. Jesus, at the last supper, cheers his disciples with the promise of yet nearer intercourse with himself in his Father's kingdom (v. 29).

Chapter xxvii. Before Pontius Pilate, Jesus confesses himself to be King of the Jews (v. 11); as such he is mocked by the soldiers (v. 29); crucified (v. 37); and reviled by the elders (v. 42).

Chapter xxviii. This whole Gospel—so full of instruction concerning the approaching kingdom—is closed by the Lord's express announcement, that he is now invested with universal empire,—and a command to his Apostles founded thereupon to go forth and bring all nations home to his allegiance (v. 18, 19, 20.).

4. I cannot sum up the whole in words more appropriate than those of Mr. Birks, who expatiates more fully and more eloquently than I have done or can do on "the spiritual character of St. Matthew's Gospel." "The first Gospel, in every part, bears the marks of a secret and spiritual unity. It is emphatically, the Gospel of the kingdom. It sets before us the Lord Jesus, in his predicted character as the righteous Branch, whom the Lord would raise up to David, the King who should reign and prosper, and execute judgment and justice in the earth. The style, throughout, answers to this purpose of the narrative. It is brief, sententious, and authoritative; sparing in all minuter details of our Lord's history, in his more tender utterances of love and sympathy, or higher revelations of his divine glory; but copious, full, and various, in its exhibitions of his moral purity, his holy commandments, his warnings of judgment, his denunciations of woe against iniquity, and his promises of future recompense to his faithful servants. It begins with the promise to David and the lowly reverence of the wise men before the infant Jesus, and leads our thoughts in its closing sentences, to the gathering of all nations before the judgment-seat of the eternal King." (*Horæ Evangelicæ: or, the Internal Evidence of the Gospel History.* London, 1852, p. 508.)

NOTE H, p. 52.

"Is it possible that, after all, that kingdom was not to come for eighteen centuries at the least?"

Mr. Brooks in his *Elements of Prophetic Interpretation*, p. 202, gives a twofold answer to this argument.

1. First he reminds us of the many occasions on which it is said, "the Lord is at hand," e. g. Phil. iv. 5: James v. 8: 1 Peter iv. 7. He then concludes, that as the expression "at hand" is there used with reference to one

event which experience has proved to have been far distant, so it may be used in relation to another event without proving that that event was any nearer.

I will not enter upon the question, whether the Apostles did, in so speaking of the coming of the Lord, allude to an event which was really far off. To them and to their disciples truly the Lord was at hand, and to both he has long since come; both personally in death, and nationally in the destruction of Jerusalem.

But leaving this point, the question cannot but occur, "If the cases be so exactly parallel, why is it that, while the coming of the Lord is treated as impending even to the end of the Apocalypse, the coming of his kingdom is so treated only up to the end of the Gospels?" Surely the only reply can be, that the latter had then ceased to be future, while the former continued future still.

2. But, secondly, we are reminded by Mr. Brooks, that many things are said to be enjoyed *now*, which in their final consummation are still future. Thus, for example, we read in Eph. i. 7, of a present redemption, in Luke ii. 30, xix. 9, of a present salvation; while we read in Eph. iv. 30, of a future redemption, and in Rom. xiii. 11, Heb. ix. 28, of a future salvation. Mr. Brooks then proceeds to reason thus; "Now the latter texts cannot contradict the former; the former must therefore refer to the 'giving knowledge of salvation,' or to the receiving the grace whereby we are led to embrace the *hope* of salvation, and to become meet for it. Those texts, which speak of the *kingdom* as already at hand, or as being come, have precisely the same relation to the other texts which postpone it to a future time."

Surely a much more Scriptural solution of the difficulty is to assign different senses to the words redemption and salvation in the one case, and kingdom in the other.

The true believer is actually now in possession of a present redemption and a present salvation; for he is effectually delivered from guilt and wrath; he looks for-

ward to a future redemption and a future salvation; for he shall be finally delivered from corruption within, and the world and Satan without. Even so hath the Lord Jesus a present kingdom now, even so shall he with his people enter upon a future kingdom hereafter.

3. The following remarks of Augustine are interesting, as proving and illustrating this distinction. After quoting Matthew xiii. 41, he thus proceeds; "Item dicit: 'Qui solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno cœlorum: qui autem fecerit et sic docuerit, magnus vocabitur in regno cœlorum.' Utrumque dicit in regno cœlorum, et qui non facit mandata quæ docet, hoc est enim solvere, non servare, non facere; et illum qui facit, et sic docet: sed istum minimum, illum magnum. Et continuo secutus adjungit: 'Dico enim vobis, quia nisi abundaverit justitia vestra super Scribarum et Phariseorum,' (Matt. v. 19, 20.) id est, super justitiam eorum qui solvunt quod docent. De Scribis enim et Phariseis dicit alio loco, (Matt. xxiii. 3.) 'Quoniam dicunt, et non faciunt.' Nisi ergo super eos abundaverit justitia vestra, id est, ut vos non solvatis, sed faciatis potius quod docetis: 'non intrabitis,' inquit 'in regnum cœlorum.' Alio modo igitur intelligendum est regnum cœlorum, ubi ambo sunt, et ille scilicet qui solvit quod docet, et ille qui facit; sed ille minimus, iste magnus: alio modo autem regnum cœlorum dicitur, quo non intrat nisi ille qui facit. Ac per hoc ubi utrumque genus est, Ecclesia est, qualis nunc est: ubi autem illud solum erit, Ecclesia est, qualis tunc erit, quando malus in ea non erit. Ergo Ecclesia et nunc est regnum Christi regnumque cœlorum. Regnant itaque cum illo etiam nunc sancti ejus, aliter quidem quam tunc regnabunt; nec tamen cum illo regnant zizania, quam in Ecclesia cum tritico crescant. Regnant enim cum illo qui faciunt quod Apostolus ait: 'Si resurrexistis cum Christo, quæ sursum sunt sapite, ubi Christus est in dexterâ Dei sedens: quæ sursum sunt

quærite, non quæ super terram.' De qualibus item dicit, quod eorum conversatio sit in cœlis. Postremo regnant cum illo, qui eo modo sunt in regno ejus, ut sint etiam ipsi regnum ejus." De C. D. liber xx. cap. ix.

NOTE I, p. 70.

2 Tim. iv. 1, 2: 1 Cor. xv. 24.

I. 1. Joseph Mede builds an argument for the personal reign upon a comparison of 2 Tim. iv. 1, 2. with 1 Cor. xv. 24. His words are as follow. "Hoc quoque est Regnum illud cum Christi mundum judicaturi *ἐπιπαρα* conjunctum, de quo Paulus ad Timotheum, 2 Epist. cap. 4. v. 1. Obtestor te coram Domino nostro Jesu Christo, qui judicaturus est vivos et mortuos in Apparitione suâ et Regno suo. Nam post ultimam ac universalem Resurrectionem, eodem teste, 1 Cor. xv. Christus Morte, hostium ultimo, sublatâ, Regnum tradet Patri, ut ipse subjiciatur ei qui ei subjecit omnia; nedum ut tunc novum aliquod regnum inire dicetur. Quod igitur Regnum neque ante Domini nostri *ἐπιφάνειαν*, neque post ultimam Resurrectionem est futurum, id necessario inter utrumque est concludendum." (Works, Book III. Commentationum Apocalypticarum, pars ii. p. 662. So again, p. 712.)

2. Mr. Brooks urges a similar argument from 1 Cor. xv. 23, 24. (in Abdiel's Essays, p. 41.)

II. 1. Both writers assume that the word *παράδω*, "deliver up," in 1 Cor. xv. 24, is equivalent to "surrender." But surely this is not necessarily the case. The word may well refer to that account which the Lord Jesus shall, when the final conquest of death is achieved, give of his stewardship. He received the kingdom which he now wields from the Father as a trust; the objects of that trust being fully accomplished, he will present it to the Father with words like these: "I have finished the work

which thou gavest me to do,"—"the number of thine elect is accomplished, the kingdom is purged of all things that offend."

2. But this will not involve the cessation of his kingly dominion. The end indeed will be come of the kingdom in its present form: but another and a more glorious form will immediately succeed; a form in which, without any the slightest admixture of evil, the church of the Redeemed shall be for ever with the Lord. It is of the kingdom's present form that mention is made in 1 Cor. xv. 24.

3. The other passage, namely, 2 Tim. iv. 1, 2, speaks of the kingdom in its final developement. See p. 193, note 1.

4. Richard Baxter, addressing Millennarians of his own day, thus places the matter in its true light;—"By all this it is evident, that you call that Christ's kingdom as begun, which is but his kingdom in triumph and maturity, as if a man were no man till he is of full age. *But it is your not distinguishing the kingdom of mediatorial redemption, recovery, and acquisition from the kingdom of mediatorial glory and fruition, that is the error that corrupteth all your confident discourses.* The office of our Redeemer is to recover sinful man to God, and restore him to purity from sin, and all the curse or punishment for sin: yea, and to advance him to a more perfect and confirmed state. And Christ's reward for this, is the everlasting joy that was set before him, in the fruition of the divine complacency, and in the perfect and glorious headship to his perfected glorified church for ever. Let us consider, 1. which of these is given up to the Father; and 2. what giving up to the Father is; and 3. when it is done? The first all grant is to be given up: the kingdom of recovery; but not the kingdom of fruition: that of grace, not that of glory." *Glorious Kingdom of Christ*, p. 19.

See also for a beautiful exposition of 1 Cor. xv. 24,

the Rev. David Brown's invaluable work on the Second Advent, p. 149—154.

NOTE J, p. 76.

"To reascend to an earlier period in the stream of prophecy, and to learn what has all along been transacting in the heavens."

I. Daniel vii. 1—14, is, in my judgment, a vision in two compartments, bound together by a connecting verse: and not, as Mede (Works, p. 932—935.) would have it, a continuous prophecy.

1. The first compartment, I think, comprises v. 1—11. It exhibits transactions which have earth for their scene. The Babylonian, the Medo-Persian, the Macedonian, and the Roman empires pass successively before us. Next appears that great Ecclesiastical usurpation which took the place of Pagan Rome's wide dominion. We watch its progress until we witness its final overthrow before the tribunal of the Ancient of days.

2. Verse 12, is supplementary; it explains the difference between the fall of the several Gentile monarchies, and the fall of the Papacy. Babylon, Persia, Macedon, and Rome survived, even when their dominion had passed away. The destruction of the Papacy shall be entire and final. "*Solent enim Hebræi quod omisum est postea repetere: et series narrationis non semper ab illis servatur. Postquam ergo dixit quartam bestiam fuisse occisam, et consumptam incendio, quod tacuerat de reliquis tribus nunc adjungit, nempe 'fuisse illis dominationem ablatam.'*" (Calvin.)

3. The second compartment of the vision comprises v. 13, 14. In it we are carried backward in the stream of time, and invited to witness events which have been taking place in heaven. The Son of man has been received up from earth in the clouds of heaven: he is

brought near to the Ancient of days, and is invested with all power in heaven and earth. "Minime dubium est," says Calvin, "locum hunc debere accipi de Christi ascensu, postquam scilicet desiit esse homo mortalis." "Nam etsi vere," he adds, "in cœlum ascendit Christus, simul tamen expendere convenit in quem finem: ut scilicet summa potestas esset penes ipsum in cœlis et in terrâ, quemadmodum ipse loquitur."

II. The reader will bear in mind, that such an arrangement of the materials of Scripture is by no means unexampled.

1. This Mr. Brooks very satisfactorily proves in his *Elements*, (p. 149—152.) though not with reference to the case now before us. He first quotes from the historical books two instances. "In Genesis i. 27, we have the account of the creation of *woman* in the regular order of narrative: 'So God created man in his own image; in the image of God created he him, male and female created he them.' In chapter ii. 18—25, the history of creation being concluded, there is appended a separate notice of the particulars of the creation of the woman, and of the cause thereof. The same principle," he proceeds, "exists in the historical parts of the New Testament. In Matt. xxvii. 52, 53, we have the relation of many of the saints coming out of their graves *after* the resurrection of Jesus. But it is mentioned in connection with his crucifixion, and before the resurrection of Jesus has been described; which is not till chap. xxviii." . . . He then adds, "It may be reasonably concluded, that the same principle applies to prophecy, when it contains lengthened description."

2. Revelation, chapter xii, affords a good example. For there ver. 1—6. form a compartment in the prophetic picture, in which events are portrayed which passed in the symbolical heaven: while ver. 7—17. form a second compartment, in which are portrayed transactions contemporaneously passing upon the symbolical earth.

Thus Mede, (Works, p. 614.) "Et factum est, inquit, prælium in coelo, &c. Nempe, *dum pareret mulier*, non postquam peperisset, ut multi accipiunt." So again, p. 616. "Et vero omnino impossibile est ut illa Partûs Mulieris evectio, Draconis deturbatio, Regnique Dei et Christi introductio, non ad unum et eundem rerum eventum collinent; cum ab omnibus, tanquam ab uno quodam rerum termino, incipiat Mulieris fuga in Eremum, vers. 6 et 14."

So once more, p. 1126. "Note that the description of this vision is double in the text: i. more general, the Dragon's endeavour to destroy the woman's offspring, from ver. 1. to the 7th verse: ii. more particular, of his battel with Michael, the woman's champion. For that these two descriptions are of the same thing and same time, is manifest, in that one and the same event, the woman's escape into the wilderness, is the consequent to them both."

III. I conclude this note with the following extracts from Maclaurin's "Essay on the Prophecies relating to the Messiah," to which I must refer the reader for further comments on Daniel ii. and vii.

"That which requires most particular consideration is, that this kingdom is spoken of all along as 'the kingdom of the saints of the Most High;' and that remarkable title is given to it, in the compass of ten verses, v. 18—27, no less than five times. This shews, that though the prophet Daniel uses expressions and images different from those used in the prophecies formerly considered, yet he speaks plainly enough of the same times of the enlightening of the Gentile nations; seeing he speaks of the times when the kingdom of saints, or worshippers of the true God, would be diffused through the nations of the Gentiles, even through all nations and languages." (p. 38.)

"And seeing Daniel speaks first of the 'setting up' of the kingdom of the saints of the Most High, chap. ii. 44: vii. 13, 14. and afterwards of the opposition made to

them by powerful adversaries, who are said to 'make war against those saints,' to 'prevail against them,' and to 'wear them out,' chap. vii. 21, 25; and, last of all, of the total victory to be obtained over these adversaries, v. 22, 27; all this shews, that the prophet does not affirm, that the extending and establishing of the kingdom of saints, was to be completed at once, but by degrees, after a considerable space of time, and much opposition." (p. 39.)

"This passage not only shows, that the setting up the everlasting kingdom was to happen in the times of the fourth, or Roman monarchy, but also, that it would happen when 'the Son of man' would ascend from earth to heaven: for as that title implies, that the person to whom it is given, would be truly a man, and consequently, as to his first residence, an inhabitant of the earth; so the prophet does not represent him as coming in the clouds from heaven to earth, (as at the general judgment,) but as coming with the clouds of heaven from his former residence, towards the throne of God, which, according to Scripture style, is heaven. And this is confirmed by the words immediately following, that 'they brought him near before him,' viz. before the Ancient of days." (p. 41.)

NOTE K, p. 77.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel ii. 35.

Much stress is laid by Pre-Millennarians upon this verse, as though it proved beyond all doubt that the kingdom of Christ cannot yet be come. See, for example,

M M

Bonar, *Prophetical Landmarks*, p. 165; Birks, *Outlines*, p. 53.

1. I may be permitted to remark, in the first place, that it is a question open to debate, whether this imagery, strong as it certainly is, demands for its accomplishment the *annihilation* of all earthly governments before Messiah's kingdom. The figure is one which has been used in Scripture before. In 2 Kings xiii. 7. it is employed to portray the *prostration* indeed, but certainly not the *destruction*, of the kingdom of Israel before the power of Syria. May not the verse in Daniel be taken, with equal propriety, to signify that declension and final prostration of the power of Rome Pagan before the rising might of the kingdom of Christ, which history records?

2. But, in the second place, if more than this be required by the more abundant vigour of the prophetic language, why is the fulfilment necessarily to be sought for in the Millennial age? Daniel, as I have already remarked, treats the kingdom of Messiah as one from its beginning in time till its consummation in eternity. Surely when that consummation shall have arrived, when opposing powers, of every kind and sort, shall have been for ever swept away, then, and only then, shall this verse, if it be interpreted in the strictness of its literality, have its entire, its adequate accomplishment.

3. But again, thirdly, even if we are constrained to recognize as true, Mede's well-known distinction between the "*Regnum lapidis*" and the "*Regnum montis*," what evidence does the vision afford of such an instantaneous expansion of the kingdom of the stone into the kingdom of the mountain, as the doctrine of a Pre-Millennial advent supposes? What sign does it give that any extension of the kingdom which shall yet take place shall be effected by other instrumentalities than those already in operation? Surely the vision before us corresponds to the parables of the leaven, and the mustard seed, in predicting a steady and gradual increase of the kingdom

of heaven by the operation of the same powers by which it was originally established.

4. But then, Mr. Birks asks (Outlines, p. 53.) where in this vision can we find the second and glorious advent of the Lord, if it be not "in the smiting of the image by the mystic stone"? And where in the vision of the four beasts, he subsequently asks, (p. 56.) is that same appearing of Christ, if it be not "in the coming of the Son of man on the clouds of heaven to the Ancient of days"?

The argument involved in these questions rests upon the assumption, (p. 52.) that whereas "in the earlier prophecies the first and second coming of Messiah are so often thrown together, by a kind of sacred perspective," that those prophecies are little adapted "to give us clear and full information on the order of these events, or on the character of the interval which lies between them;" the case is otherwise with the prophecies given after Israel had been led away captive to Babylon.

Now, as a great deal is built upon it, what is here premised should have been proven. It is however, I am inclined to think, incorrect, at least in the case of Daniel. This prophet, as Isaiah did before him, "naturally dwells with more minuteness upon that part of the picture which is nearest to himself, while the rest is bathed in a flood of light; to penetrate beyond which, or to discriminate the objects hid beneath its dazzling vail, formed no part of his mission, but was reserved for the prophetic revelations of the New Testament." (Alexander, Introduction to the Later Prophecies of Isaiah, p. 581.) Hence it is, that fixing his eyes upon the first coming of the Lord, he regards his "kingdom throughout, from its beginning in time to its consummation in eternity, as one." And this will abundantly account, without the intervention of a personal reign of Christ upon earth, for the apparently terrestrial scene (vii. 27.) of the saints' everlasting kingdom. It will also account for the omission, in both the visions under review, of all distinct and

separate mention of the second and glorious appearing of our Lord Jesus Christ. I say, of all "distinct and separate" mention of it; for it is certainly implied, in the second vision, in the setting of the judgment and the opening of the books at the coming of the Ancient of days, (ch. vii. 9, 10, 22.) and perhaps also in the first vision, in the final breaking to pieces of the last remains of the great image (ch. ii. 35.).

5. On Daniel xii. 1, 2. see note e, on p. 221, 222.

NOTE L, p. 99.

"The temple of Ezekiel."

I. 1. "With respect to . . . the presumed revival, under the Millennium, of such ceremonial and ritual observances as formerly prevailed under the legal œconomy; I apprehend it to be founded mainly, if not entirely, on the concluding chapters of Ezekiel."

"I am ready to allow, that were we really to look forward to the restoration of these things, under the Millennium, it would seem to be a recurrence to the *ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ*, 'the weak and beggarly elements,' which St. Paul reproaches the Galatians with returning to, when they preferred the works of the law to the free gift of God through Jesus Christ." Greswell, *Parables*, vol. i. p. 450.

2. How just are these remarks is beautifully shewn by the Duke of Manchester in his *Finished Mystery*.

At page 253, 254, he says, "I do not think that the temple of Ezekiel belongs to the future glorious condition of the Church; for an imperfect state of things is contemplated quite unsuitable to the 'perfect state' which we are led to expect. There is provision 'for every one that erreth'; moreover, the prince is commanded not to oppress, an injunction unnecessary, to say the least, in the 'perfect state'; the year of liberty is contemplated

of periodical recurrence, but who will there be to go free when the year of God's redeemed has come? It is, moreover, a condition of mortality."

"The sacrifices mentioned by Ezekiel seem to me quite unsuitable to any period of the Church *after the first advent of Messiah*; for, according to the Epistle addressed to the Hebrews themselves, the sacrifices mentioned by Ezekiel are those very ones which are done away by Christ."

"In Ezekiel there is provision for slaying the sin offering and the trespass offering, both of which were Holiness of Holinesses. The Apostle, quoting from the fortieth Psalm, says, 'Sacrifice and offering thou wouldest not; in burnt offerings and sacrifices for sin thou hast had no pleasure:' then applying this quotation he says, 'He taketh away the first [in order] that he may establish the second.' (Heb. x. 5, 9.) The sacrifices that were by the law must be abolished, in order that the offering of Christ might be established. Would not, therefore, their re-establishment vitiate the one offering of Jesus? Would there not then be a remembrance of sin, in opposition to the blessing of the new covenant, 'Their sins and iniquities will I remember no more'?"

"Again, there is mention made of the bullock whose body was to be burnt without the camp; which the apostle applies to Christ suffering without the gate (Heb. xiii. 10—13), and to the necessity which there was, for those who would enjoy the benefits to be derived from Christ, of going without the pale of Jewish ordinances: while those who continue in the use of the ceremonial law have *no right* to partake of Christ."

"Again, according to Ezekiel, circumcision was to be imperative not only amongst the Jews, but with strangers; while the Apostle tells us, 'If ye be circumcised, Christ shall profit you nothing.' (Gal. v. 2—4.)"

"And lastly, in Ezekiel's temple the passover was to have been regularly observed; but 'Christ, our passover,

has been sacrificed for us;’ are we to go back to what now are ‘beggarly elements’?”

Again, at p. 256. “I think it is a subject of very grave consideration, whether we Christians may not put a stumblingblock in the way of the Jews, by admitting that the restoration of sacrifices, after they have been done away in Christ, can be in accordance with the will of God.”

Once more, at p. 261, 262. “Each of the sacrifices ænigmatically signified certain determinate parts of spiritual worship; the prophets who lived during the dispensation of shadows, used the language current at that time, and conveyed the ideas of the things symbolized, under the terms of the symbols themselves. In saying this, we do not admit any thing arbitrary in the principles of interpretation; the literal sacrifices were forms by which the spiritual worship of the enlightened Jew was expressed, and shadows of a time of reformation; the prophets conveyed by words what the ceremonial worship expressed by things; and it is no more arbitrary in the one case than in the other, to say that they predicted not the shadow but the substance, not the form but the spirit of true worship.”

“Nor is there any thing indeterminate admitted; for, as the prophets take their language from the ceremonial appointments, and as each species of sacrifice symbolized a determinate idea, so the language, when used figuratively or symbolically, equally conveys a fixed and determinate idea.”

“Why may not ‘the rams of Nebaioth,’ Isaiah lx. 7, be understood symbolically, as well as ‘the fatlings of Bashan,’ Ezekiel xxxix. 18, or ‘the kidneys of rams,’ Isaiah xxxiv. 2, or ‘the calves of the lips,’ Hosea xiv. 2? If it be said, Isaiah xix. 21, that the Egyptians shall ‘do sacrifice and oblation,’ is it violent to look for the explanation in the following words, ‘yea, they shall vow a vow, and perform it?’ Is it unreasonable to suppose, that the burnt offerings and sacrifices of the Gentiles

denote the prayer which all nations will offer in God's house, Isaiah lvi. 7? or even to understand the burnt offerings and sacrifices of the Jews, mentioned in connection with the sacrifices of praise, as themselves indicative of spiritual worship, Jer. xvii. 26?"

II. 1. Mr. Greswell (p. 451.) believes that this vision "is meant to be fulfilled at the time of the restoration of the tribes, before even their conversion to Christianity as such, and before the appearance of antichrist." But how does this agree with chap. xlviii. 35?

2. Villalpandus, Vitranga, and Henderson, it would seem, hold, that it found its intended accomplishment in the second temple, that, namely, which was built by Zorobabel.

3. The Duke of Manchester, on the other hand, in spite of the clear and satisfactory reasoning, with which (after the example of Dr. Brown) I have "enriched" these pages, is unable to discern the truly Evangelical character of Ezekiel's temple, and sets the whole of those nine wonderful chapters aside, as a promise that would have been literally fulfilled, had Israel complied with its antecedent conditions, but has now for ever passed away. These are his words; "Had the nation then truly turned to the Lord, that glorious state of things there shewn to the prophet in vision, would have been established, and the Lord would have dwelt in the midst of them for ever; but they did not take advantage of the proffered mercy, *therefore the promise lapsed, and the Israelites have no warrant to expect that the offer, as there made to them, will ever again be proposed.*" p. 256, 257.

III. 1. Akin to this is the opinion of Mr. Molyneux, that John Baptist would have been Elias, if Israel had received him as such; nay more, that Jesus of Nazareth would have been the Messiah, if his countrymen had welcomed him in that character. Mr. Molyneux, however, does not treat these promises as *lapsed*, they are, according to him, only *postponed*. I will, however, give

his very words; "John was, according to God's *intention*, the Elias that was for to come, yet not being received by Israel, according to God's *condition*, he was not Elias to them. And was it not precisely thus, I ask, even with Christ himself? He came to Israel, in *intention*, in *offer*, as the promised Messiah. Did Israel receive him? No! they rejected, they crucified him! Was he then, in *fact*, their Messiah? Certainly not—witness their present condition, the state of their city, their people, as consequent on his rejection; they would not have him, so in fact he was not their Messiah. And what then? He comes again, again even to them, specially to them, primarily to them. *Had the Jews received him in the former and first instance, had Israel believed on him, we have no reason to suppose, humanly speaking, that the present dispensation would have lasted as it has done; or perhaps, in its distinct character, have existed at all; possibly the world's history, as to its present state, would have closed then; the day of judgment would have been not long dissevered from, but closely annexed to, the day of salvation.*" Israel's Future, p. 94, 95.

2. Some apology is due to the noble author of "The Finished Mystery," for placing these speculations in juxtaposition with his own more sober theory of lapsed promises. But I did wish to take one opportunity of pointing out the extremes into which even good men can be led, when once they give the reins to their fancy.

NOTE M, p. 108.

"We might be tempted to say, that this [Pre-Millennarian] apology for the re-establishment of sacrificial worship is little better than that after-thought of Saul, by which he excused his disobedience to the plain commands of Jehovah."

Both Mr. Goodhart, (Bloomsbury Lectures, 1850,

Lecture ii. "Divine Grace in the ordinances of the Jewish religion,") and Mr. Birks, (*Outlines*, chapter xiv.) dwell much upon the advantages which will result to Jew and Gentile alike from the Millennial restoration of the Levitical service. There is however obviously a previous question to be determined. It is this: "Can that restoration Scripturally take place?" Both writers reply that it can. Mr. Goodhart deals principally with the nature of the ordinances themselves. Mr. Birks canvasses the difficulties presented by the epistle to the Hebrews.

I. The former writer maintains, that the Levitical law was local (p. 61.) and preparatory (p. 63.). It therefore of necessity ceased when the Jew was banished from his own land (p. 63.); making way, at the same time, for the Gospel to stand out in unrivalled glory (p. 63, 64.). It is however, he says, a condition of tenure by which the Jew holds his land (p. 65, 66.). Moreover, it has been proved capable of conveying divine grace by its sacramental ordinances (p. 49.). Surely then when the Jew returns to Palestine, as he must, for he is to inherit the land "for ever," he must renew, and that also "for ever," (p. 67.) the service by which he holds that soil, (p. 67.) nor will God fail to crown his obedience with abundance of spiritual blessing (p. 89—92.).

And do not think, says this excellent minister of Christ, that this will clash with the Gospel. The Gospel will then have accomplished its task of training up the elect for their higher degree of glory. In that glory they shall be reigning above the earth, while the Jew will be able (in concurrence, Mr. Birks would seem to add, with the Gentile, *Outlines*, p. 326, 327.) to return to a Christianized observance of the Mosaic ritual without offence.

Now this last statement looks very like arguing in a circle. There must be yet a new dispensation, our brethren in other places allege, because the many things

foretold in prophecy have not had, and cannot have, an accomplishment in the present œconomy. For the Jew must yet enjoy, not indeed a spiritual but a national and ecclesiastical pre-eminence over the nations of the world; a pre-eminence which includes, Mr. Goodhart would add, the revival of sacrifice; for such revival and the restoration of the Jew to his own land must stand or fall together. This point conceded, the point namely of a new dispensation, we are then called upon to observe, that this new dispensation will admit of the revival of the Mosaic law without violence to the Gospel.

But to revert to an earlier statement of Mr. Goodhart; is it really true that the observance of the Mosaic ritual was the tenure by which the land of promise was held? It was unbelief which excluded the generation that came out of Egypt from the covenanted rest. Again and again do the prophets threaten the people with banishment from it, even at times when "new moons and sabbaths, solemn meetings and fasts," were punctually observed. Nay more, what generation was so strict in its adherence to the law of commandments contained in ordinances as that which, on the destruction of Jerusalem, was carried captive into all nations? Here again truly unbelief was the cause of their banishment, an unbelief which manifested itself in adherence to the Law, when they should, instead of it, have embraced the Gospel.

As for any argument built upon the word "for ever," (p. 67—69.) it is a simple assumption of the point in dispute. (See note k on pages 285, 286. of this volume.)

II. For does not the epistle to the Hebrews speak in language too strong to be questioned? Does it not declare, that the causes of the abrogation of the Mosaic ritual were inherent in itself? Irrespective of its local character, irrespective of the sins of the Jews, it had that within it which made it of necessity expire when Christ came. See Heb. vii. 11 : viii. 7, 8, 13 : ix. 9, 10 : x. 9 : Col. ii. 14.

Here we may turn to Mr. Birks, *Outlines*, for he discusses several of these passages at length, with a view to proving that they do not oppose any real barrier to the restoration of Levitical service. Has he succeeded in the attempt? We think not.

1. Listen to his comment upon Heb. x. 9; "He taketh away the first, that he may establish the second." "In what sense," he asks, (p. 322, 323,) "could the Levitical sacrifices be said to be taken away, when Messiah came into the world,—the moment to which St. Paul refers the language of the Psalm in question? Not absolutely, since the offering of a legal sacrifice was one of the first acts of our Lord's own obedience. *They were taken away from constituting any part of the true atonement for sin, which our Lord was coming to effect by the offering of his own body on the tree. As symbols or sacraments, pointing to something beyond, and far higher than themselves, and as adapted for an earthly stage of man's being, they were always acceptable, when offered in obedience to God's revealed will.*" In other words, they *were* taken from being what they never were, effectual atonements for sin, "for it is not possible that the blood of bulls and of goats should take away sins:"—they *were not* taken away from being what they always and exclusively were, anticipative memorials of a better sacrifice, for they were "a shadow of good things to come!"

I say nothing of the idea that Paul refers to the *moment* when Christ came in the flesh, and the conclusion that because his life began with Levitical sacrifice, therefore it is impossible that his death can have absolutely taken that sacrifice away; for surely the "coming" includes within its meaning the whole of his earthly career. "The first advent of our Lord in the flesh," says Mr. Cuninghame, (on the Apocalypse, 3d ed. London, 1832, p. 502.) "comprehended the whole series of events from his nativity in Bethlehem to his ascension into heaven."

2. Listen once more to Mr. Birks' comment upon

Col. ii. 14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "The moral and ceremonial law," he remarks (p. 320), "as a killing letter, were both nailed to the cross of our Lord, and buried with him in his grave. But as a quickening spirit, and the standing code of spiritual obedience to all true believers of every land, and eminently to the Gentiles, the moral law rose with him at once. *And the ceremonial law rose with him also, as the true form of perfect righteousness and holiness to the Jewish people, when they, like their Lord, after two thousand years, shall arise out of their grave of unbelief*, and the promise be verified in them:—After two days he will revive us, &c. Hosea vi. 2, 3."

Before we accept this statement, let us turn to Eph. ii. 14, 15, 16. "For he is our peace, who hath made both one, and hath *broken down* the middle wall of partition between us; *having abolished in his flesh the enmity, even the law of commandments contained in ordinances*; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, *having slain the enmity* thereby." Surely this passage proclaims in words too plain to be misunderstood the final abrogation of the Mosaic law of rites and ceremonies;—"the law of commandments contained in ordinances is *abolished*;"—the "enmity" between Jew and Gentile is "*slain*;"—the "middle wall of partition between them *broken down*." How then can we permit ourselves to speak of their rising again? Once admit that they shall, and who can forbid the apprehension that "death" itself, as a penal affliction, and "he that hath the power of death, that is the devil," as a just accuser, shall rise again: for they too have been as certainly (but not more effectually) "destroyed" or "abolished" by the cross of Christ, as the law of rites and ceremonies itself.

3. In dealing with other passages, Mr. Birks is not more felicitous. I pass by the argument drawn from the fact, that the present tense is used by the apostle, when in the Hebrews he speaks of the Mosaic sacrifices; for I have adverted to it already in the body of this work; (see note v on p. 106.)

4. I may pass by with almost equal brevity the assertion (at p. 322), that the promise of the better covenant with the two houses of Israel and Judah rehearsed in Heb. viii. "is, that the same laws of God, which their fathers had broken under the first covenant, should be written in their hearts, and put in their inward parts, so that God would be their God, and they should be his people." For surely here is a misapprehension of the apostle's argument. Does he not represent the Lord as expressly promising to give a new covenant, that of the Gospel, *in lieu of* the old covenant, that of the Law, because the latter had utterly failed in accomplishing that which the former would now achieve?

5. But I turn to Mr. Birks' observations on Heb. x. 3. "In those sacrifices there is a remembrance again made of sins every year." 17. "And their sins and their iniquities will I remember no more." These words, he remarks, "if too rigorously expounded, would apply just as much to any figurative construction of Ezekiel's visions, as to their literal interpretation. For a spiritual or metaphorical exposition of those chapters would equally imply a frequent and multiplied remembrance of sin. *Nay, even the constant and necessary acts of Christian life, the daily confession of sin, and prayer for forgiveness, which are our spiritual sin and trespass offerings (!) involve just as really a remembrance of sin as the animal sacrifices under the law of Moses. We must either renounce the Lord's prayer along with Ezekiel's prophecies, or seek for some more constant interpretation of the apostle's meaning.*"

But surely "the remembrance of sins," spoken of in v. 3, implies by the shedding of blood that atonement is

needed, while the repetition of the sacrifice so continually, clearly manifests that atonement had not been effectually made. No such remembrance can lawfully be made now. For an effectual, a sufficient, an everlasting atonement has been achieved. How different from such a remembrance of sins is that which we are daily bidden to make when we pray, "forgive us our trespasses"! For in so doing we fall back by faith upon that accomplished remission of sins; as St. John hath it well, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

III. Mr. Birks has however interwoven with his argument observations like the following. "The principle of visible and sacramental holiness, while strictly limited, has never been cast aside, and may receive once more a full expansion in the time of Israel's restoration. *It is fitting and reasonable, that when the great truths of the Gospel have been unfolded so largely, more numerous mirrors should be provided, to reflect their brightness, and thus convey to the eyes of mortals the hidden glory of eternal things.*" p. 317. "In itself, it is a higher and nobler state, to have many sacraments of spiritual things, than two only; and the most perfect earthly state is that which sees, in all outward things, the mirrors of deep and holy truth, the heavenly realities that endure for ever; so that the stars in the firmament are only shadows of the higher glory of the ransomed servants of God." p. 328.

I should be guilty of injustice were I not to state, that the extract last given is ushered in by the following words: "To multiply such symbols, in the present weakness of our faith, might cloud and destroy the very light of the Gospel, and hence the wise parsimony of the Spirit of God, and the unwise and sinful folly of those who multiply self-invented ceremonies." But why did

not Mr. Birks pause to ask himself, in what manner "the wise parsimony of the Spirit of God," on the one hand, and "the unwise and sinful folly of those who multiply self-invented ceremonies," on the other hand, is made known? Surely by such authoritative statements of the New Testament Scriptures, as himself and Mr. Goodhart have so assiduously laboured to reconcile with their own expectation of the Millennial revival of ritual worship. How can they consistently forbid the application of a similar process to times now present? Surely man "is now also a compound creature, of body and soul mysteriously united:"—now also "spiritual truth borrows aid from the senses, and thus appeals more powerfully to his whole being:"—now also "deep religious feelings must clothe themselves with acts of outward reverence, and these will be consecrated by their frequent association with spiritual worship." p. 316.

Nor will either the Old or the New Testament fail to furnish, in the hands of a subtle disputant, the appearance of authority for such innovations. I have before me the work of a popular Romish controversialist, from which an extract might be made remarkably illustrating the truth of these remarks, but I forbear. For it cannot be right even to seem to cast an aspersion on men who are foremost in heartily denouncing Popery as the very mystery of iniquity itself. Suffice it to say, that it would have abundantly shewn, that those who plead, as do Mr. Goodhart and Mr. Birks, for the restoration of sacrificial worship, venture upon perilous ground. For most perilous it certainly is, to allow one's self in the habit of apologizing for a departure from the plainest laws of the Gospel dispensation, by alleging the benefits which may be derived from such a deflection.

NOTE N, p. 109.

"Gal. iii. 28: Col. iii. 11."

Surely these words very distinctly state, that henceforth, in Christ Jesus, no spiritual or ecclesiastical distinction is to be maintained between the parties hitherto known as Jew and Gentile, &c. It is true, that he who was, by birth, a Jew, must still continue such; just as he that is by birth an Englishman, can never naturally become any thing else. It is true again, that the mark of circumcision once stamped upon the flesh could not be obliterated, nor could the distinction of sex be annihilated. But, in consequence of this necessary fact, to argue that circumcision is to be perpetuated, and that Jewish ecclesiastical privilege shall, in connection with it, be one day revived in more than its pristine splendour, is nothing less than an (unconscious) attempt, by a mere play upon words, to reverse the Apostolic decree. (See M'Caul, "New Testament Evidence, to prove that the Jews are to be restored to their own land," p. 8, 9.)

We are, however, met by the assertion, that in three several passages of his epistle to the Romans, St. Paul himself has maintained a position contrary to that which he is supposed to assume in Gal. iii. 28.

In the first place we are assured, that having in the second chapter given utterance to those memorable words, "He is not a Jew which is one outwardly," &c. he hastens in the third to remove the impression that circumcision is now and henceforth profitless.

The question is asked, "What advantage then hath the Jew? or what profit is there of circumcision?" The answer is, "Much every way: chiefly, because that unto them were committed the oracles of God." Now what reference at all is there here to the future or even to the present? None whatsoever. The "advantage" adduced is one belonging only to the past. It is that possession

and free use of the divine oracles which, up till the coming of Christ, was the exclusive privilege of the circumcised Jew. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them." (Psalm cxlvii. 19, 20.) Nor was that benefit the less real because it was not universally appreciated. "What if some did not believe? shall their unbelief make the faith of God without effect?"—that is, shall their unbelief prove that God spake not the truth, when he declared that that signal privilege was indeed a matchless blessing?

Here then is nothing to prove the perpetuity of circumcision, or of any special distinction belonging to it:—but the very contrary. Looking back upon the past, the Apostle declares it to have been the *chief* advantage of the circumcised Jew,—not that he had a land flowing with milk and honey,—not that he had a theocratic government,—but that he possessed a blessing which is now the rightful heritage of all that in every place call upon the name of Christ, whether they be sprung from the loins of Abraham or not.

But we are, in the second place, invited to turn to the ninth of Romans. There we find Paul saying, "I have great heaviness and continual sorrow in my heart. . . . for my brethren, my kinsmen according to the flesh: who are Israelites; to whom (pertaineth) the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

But neither here is there any certain reference to the present or the future: for the word "pertaineth" is inserted by the translators. The Apostle is dwelling upon the high privileges hitherto possessed by the literal Israel. But not one word does he say as to their perpetuity. Nay rather, assuming that those privileges

have been withdrawn from the nation, he proceeds to prove that they always were the special property of the remnant within it, and had now, *mutatis mutandis*, passed, by a legitimate descent, into the hands of the only true present representatives of that remnant, namely the vessels of mercy, whether of Jewish or Gentile extraction. This is the way, and the only way, in which he meets the insinuation, that "the word of God hath taken none effect."

The third text adduced does in fact pronounce unmistakeably against the dogma in favour of which its testimony is invoked. The question is asked, in the eleventh of Romans, "Hath God cast away his people?" The prompt reply is, "God forbid." But even this is by no means an universal negative;—for what is the whole answer? "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away his people which he foreknew.*" Surely this implies that already all the rest had been cast away, even of Israel. And then how is this exceedingly qualified negative further maintained? Not by any reference whatsoever to future restoration of Jewish privilege, but by calling to mind the fact, that there is "at this present time also," as there always hath been, "a remnant according to the election of grace." Surely this passage declares, if it declares any thing, that the nation as such is cast off. Nor is there any hope of their re-admission except on terms of perfect equality with their Gentile brethren. Such a restoration however shall take place, and then shall that be proved on a grand scale which the preservation of a remnant proves even now, that "the gifts and calling of God are without repentance." What mention is there however, even here, of any revival of Jewish peculiarities? None whatsoever. So surely must we still adhere to the conviction, that even to the end the words of Paul shall be true, that in Christ Jesus both Jew and Gentile are, and shall for ever be, ONE.

NOTE O, p. 123.

“Romans ix, x, xi.”

It is certainly very remarkable, that in these chapters, of which the literal Israel is undoubtedly the prominent subject, so little is said that can be interpreted of national conversion, while no mention whatsoever is made of national restoration.

I. 1. With regard to *national conversion*; the opening of chapters ix, and xi, and the whole of chapter x, would almost seem to be written for the purpose of drawing off our attention from the nation of Israel to the election of grace within it,—from the privileges of the body to the blessing conferred by faith upon its individual members. It is at the same time maintained, that, while such individuals, so chosen by grace, and effectually called by the Gospel, exist, the promise of God can never be said to have failed.

Nor when the accession of fresh believers from the stock of Israel is under consideration, is any language used such as to compel us to revert from the individual to the nation. Nothing more is said than what the depressed condition of the Jews might well demand for the encouragement of any who, having their eyes opened, might long to turn to the Lord, yet might be in doubt whether they could possibly be accepted. St. Paul is taught to assure them, that so far from the way of access being closed against them, their coming in again would be hailed with joy by their Gentile brethren; nay more, would be the certain cause of a great increase of spiritual blessing to them.

This is true in every single case; how much more so when those cases shall be so multiplied, as to be equivalent to a national conversion to the Lord!

2. It is indeed asserted, that even Rom. xi. 25, 26, does not certainly speak of such a national conversion. For it is observed that the word *πλήρωμα*, “fulness,” is, in Matt. ix.

16, translated "that which is put in to fill up." It may therefore, it is said, be here used of the elect from among the Gentiles as being the complement of the body of Christ. When *they* have all "come in," that body, called, on this hypothesis, "all Israel," shall be saved, and the Lord shall come. For be it further noticed, that the same word may be used in different senses in the very same context: witness the case of the word "law," in Rom. iii. 21.

I am however very doubtful as to the admissibility of such a rendering here: and cannot but cleave to the opinion I have expressed in Lecture VII., that it is likely that a very general turning of Israel to the Lord shall yet consummate the resurrection glories of the little season before the end.

3. In what manner such conversion shall probably be effected, is well set forth in the following extract from Mr. Fairbairn's *Typology of Holy Scripture*. He is speaking (vol. i. p. 416—418. Appendix B, v.) on Rom. xi. 26, 27.

"The correct view both of the use made of the prediction, and of the line of thought connected with it, we take to be this:—The Apostle gives the substantial import of the prophecy in Isaiah, but in accordance with his design gives it also a more special direction, and one that pointed to the kind of fulfilment it must now be expected in that direction to receive."

"According to the prophet, the Redeemer was to come, literally *for* Zion—somehow in its behalf; and in the behalf also of penitent souls in it—those turning from transgression. So, indeed, he had come already, in the most literal and exact manner, and the small remnant who turned from transgression recognized him, and hailed his coming. But the Apostle is here looking beyond these; he is looking to the posterity of Jacob generally, for whom, in this and other similar predictions, he describes a purpose of mercy still in reserve.

For, while he strenuously contends, that the promise of a seed of blessing to Abraham, through the line of Jacob, was not confined to the natural offspring, he explicitly declares this to have been always included,—not the whole, indeed, yet an elect portion out of it. At that very time, when so many were rejected, he tells us there was such an elect portion; and there must still continue to be so, “for the gifts and calling of God are without repentance;” that is, God having connected a blessing with Abraham and his seed in perpetuity, he could never recall it again; there should never cease to be *some* in whom that blessing was realized. But besides, here also there must be a fulness: the firstfruits of blessing give promise of a coming harvest; and the fulness of the Gentiles itself is a pledge of it; for if there was to be a fulness of these coming in to inherit the blessing, because of the purpose of God to bless the families of the earth in Abraham and his seed, how much more must there be such a fulness in the seed itself?”

“But then this fulness, in the case of the natural Israel, was not to be (as they themselves imagined, and as many along with them still imagine) separate and apart: as if by providing some channel, or appointing for them some place of their own. Of this the Apostle gives no intimation whatever. Nay, on purpose, we believe, to exclude that very idea, he gives a more special turn to the prophecy, so as to make it *out of Zion* that the Redeemer was to come, and to turn away ungodliness *from* those in Jacob. For the old literal Zion, in the Apostle’s view, was now gone; its external framework was presently to be laid in ruins, and the only Zion, in connection with which the Redeemer could henceforth come, was that Zion in which he now dwells, which is the same with the heavenly Jerusalem, the Church of the New Testament. He must come *out of* it, at the same time that he comes *for* it, in behalf of the natural seed of Jacob; and this is all one with saying, that these could

only now attain to blessing in connection with the Christian church; or, as the Apostle himself puts it, could only obtain mercy through *their* mercy,—namely, by the reflux of that mercy which has been bearing in the fulness of believing Gentiles. Thus alone, now, could the prophecy reach its fulfilment in the case of the natural Israel generally, as the result of a Saviour's gracious presence coming forth from his dwelling-place in Zion, and acting through the instrumentality of a Christian church."

"So explained, this part of the Apostle's argument is in perfect accordance with his principles of interpretation and reasoning elsewhere. And it holds out the amplest encouragement in respect to the good yet in store for the natural Israel. It holds out none, indeed, in respect to the cherished hope of a literal re-establishment of their ancient polity. It rather tends to discourage any such expectations; for the Zion, in connection with which it tells us the Messiah is to come, is the one in which he at present dwells—the Zion of the New Testament church; to which he can no longer come, except at the same time by coming *out of it*."

"Let the church, therefore, that already dwells with him in this Zion, (Heb. xii. 22.) go forth in his name, and deal in faith and love with these descendants of the natural Israel. Let her feel that the presence and the blessing of the Lord are with her, that she may bring his word to bear with living power on the outcasts of Jacob, as well as on those ready to perish among the heathen. Let her do it *now*, not waiting for things that, if they shall ever happen, lie beyond the limits alike of her responsibility, and her control; and remembering, that for any thing we can tell, the fulness of converted Israel may come in as gradually as the fulness of converted Gentiles. This also was spoken of as one great event by our Lord, when he warned the Jews that the Gospel would be taken from them, and given to a nation bringing

forth the fruits thereof (Matt. xxi. 43.). Yet how slow and progressive the accomplishment! Converted Jews gradually diffused the leaven of the kingdom among the Gentiles, and converted Gentiles may have to do the part of as gradually diffusing it among the Jews that still remain in unbelief. And so the 'life from the dead,' which the conversion of Israel is to bring to the Christian church, may be no single revival done at a stroke, but a succession of reviving and refreshing influences coming in with every new blessing vouchsafed to the means used for turning away ungodliness from Jacob."

II. With regard to a *national restoration* of Israel I may observe, without at all denying that such an event may yet be in store, that Luke xxi. 24. by no means certainly proves that it is. For the use of the term "until," does not necessarily imply a change to the contrary immediately, or at any time, succeeding: see 1 Sam. xv. 35: 2 Sam. vi. 23: Rom. v. 13.

Indeed it has been suggested, and that with an air of considerable probability, that the times of the Gentiles will be "fulfilled," that is, "filled up," by the conversion of the Jews, perhaps as a body, who will thus prove to be that "complement" of the Gentiles, mentioned in Rom. xi. 25, which is needful to make up the whole body of Christ. In this case Jerusalem may not even be rebuilt.

NOTE P, p. 125, 126.

"You bring together from the wide domains of Old Testament Prophecy, the numerous predictions which have beyond all doubt been literally fulfilled. You place them side by side in one page, and you exhibit the beautiful mosaic as a fair specimen of the prophetic style. But you say nothing of the contexts."

To affirm that those contexts are also literal, and

therefore still await their accomplishment, is, in fact, to assume the point in debate. For they have, in many cases, all the appearance of being figurative, and may have been already fulfilled. Nor is the presence of those literal predictions by any means conclusive against such an idea. For is it not very possible that they were intended to answer a similar purpose to that which is compassed by the literal statements of the Apocalypse?

It is well known, that in that book of symbols there is to be found ever and anon some short literal sentence, which serves as a fingerpost to direct the investigator to the right interpretation of the surrounding imagery. Such, for example, are those remarkable words in chapter xvii, by which we are compelled to recognize in "Babylon the Great," Rome in one at least of its characters, whether Pagan or Papal, it is not necessary here to determine:—"the seven heads are seven mountains, on which the woman sitteth:" v. 9:—"and the woman which thou sawest is that great city, which reigneth over the kings of the earth:" v. 18.

Now, without at all presuming to say that many literal fulfilments may not be in store, I would ask, whether such literal predictions as those which are quoted by our Pre-Millennarian brethren, may not have been given for the express purpose of compelling us to seek for the fulfilment of the contexts at the same time, even though in a spiritual sense. And such waymarks would naturally be multiplied in proportion to the importance of the personage whom the prophecies were intended to introduce, and the difficulty which, from previous misapprehension, might attend his reception when he really did appear.

I may, perhaps, illustrate my meaning by a reference to the story of the shepherds in the second of Luke. To them the angel announced the birth "in the city of David, of a Saviour, which is Christ the Lord." He then gave them a sign: "Ye shall find the babe wrapped

in swaddling-clothes, lying in a manger." That sign was, doubtless, intended to satisfy them, that, in spite of all appearances, the holy child was indeed the expected Messiah. What was their duty? To accept him at once as such. And so it is with regard to the prophetic signs now under consideration.

Thus, for a first example, observe the literal accomplishment of Isaiah ix. 2, as given in Matt. iv. 12—16. May not this be a waymark to guide us to that right, that spiritual, interpretation of v. 6, 7, which it has been the object of this lecture to establish?

As a second instance, the case of Zechariah ix. 9, will well serve to illustrate my position. That verse has been literally fulfilled. Does it not invite us to seek for the fulfilment of the remaining portion of the chapter in events which speedily followed after the royal entry of Jesus into Jerusalem? To begin with v. 10; it would seem to proclaim the unearthly, the spiritual, the peaceful, the un-Jewish character of Messiah's kingdom. Verses 11 and 12 reveal how the foundations of that kingdom would be laid in that death of the king himself, by which the subjects of his kingdom were redeemed from the curse of the law. Verse 13 takes up the narrative, and foretels the triumphs of those Apostolic warriors, who were, with the sword of the Spirit in their hands, sent forth from Zion to Antioch, to Cyprus, to Asia Minor, to Macedonia, and to Achaia to extend the boundaries of the kingdom of heaven. Verse 14 makes known how the victories they won, were achieved not by their own strength, but by the power of the Spirit of our God; that mighty wind which bloweth where it listeth, and by whose blast alone the Gospel trumpet can be effectual to raising the dead in trespasses and sins. Verse 15 carries on the story, by telling how both the preachers and their converts should be, in conflict with every foe, more than conquerors through him that loved them. Verses 16 and 17 complete the prophetic picture

by shewing, the one how their Lord and Master would protect and honour them, the other how they would exult and rejoice in Him.

NOTE Q, p. 169.

“Such will be the individual perfection,—in body, soul, and spirit,—of each member of Christ’s Church, when he shall come to take her to himself.”

“The eminent glory of the salvation of that day appears in its perfection. Salvation shall then be complete and entire in all its parts, in all its degrees, in every one of its acceptations. Soul-salvation, body-salvation; salvation in the bud and blossom now, shall be in the glory and perfect ripeness then. When Christ who is our life shall appear, then shall ye also appear with him in glory, Col. iii. 4. Glory is the perfection of a thing. Now you have salvation by Christ as to life, (Christ is now life to you,) but in that day you shall have salvation in glory. Glory, it is the brightness of life, and the perfection of salvation, and in that day you shall appear in it. At the spiritual appearance of Christ the first time to you, then you had life from him; but at the personal appearance of Christ the second time, you shall appear with him in glory. Now you are redeemed from sin in part, but then you shall be saved from sin altogether. In that day you shall be presented without spot, or wrinkle, or any such thing, Eph. v. 27. Mark it, *any such thing*, you shall then be free from not only sin, but spots of sin. From not only wickedness, but wrinkles; yea, you shall not have any thing that such, or like such a thing, as sin is, then.”

“Indeed now ye are redeemed and washed, but yet you have your spots, (the spots of God’s people consisteth with holiness,) yea, and now you have your wrinkles, and many such things; the face of that beauty, which is now

put upon you, is not so perfect, but it hath its wrinkles, (faith hath its wrinkle of unbelief, patience of passion, prayer of indisposition, &c.) but then you shall be perfectly beautiful, having no spot or wrinkle, you shall be glorious, all glorious, and nothing but glorious. Now you are saved in a measure from the sinful likeness of the first Adam, and made conformable to the pure similitude of the second; you are like unto Christ in all things in part, (but yet with an exception, you have some sin in you, whereas he had none,) you have now the likeness of Christ in your eyes, hands, &c. But in that day you shall be perfectly like Christ in all parts and degrees, and that without the exception of sin. In that day the strict eye of justice, the piercing eye of holiness itself, shall see no spot, nor any such thing. Satan then shall find no more in you than he did in Christ, and that was just nothing, John xiv. 30. All in thee shall then be perfect. When Christ appears again, you shall be like him, 1 John iii. 2. Not as if you were not like him now, (for now ye are like him in part,) but that then you shall be like him perfectly, and altogether. For as ye have borne the image of the earthy, so you shall also bear the image of the heavenly, as it is, 1 Cor. xv. 49: yea, in your very bodies you shall bear that image, which is the perfection of your salvation. Now you are saved rather in soul, than in body, and therefore not perfectly saved now. But in that day you shall have not only soul-salvation, but body-salvation. Indeed you are already redeemed in your souls, but your bodies are not yet redeemed. The bodies of you that are alive are subject to sicknesses, pains, weaknesses, death: and the bodies of the saints departed are subjected to corruption, and kept under the power of the grave; well, but yet in that day, your bodies shall be redeemed; you are indeed adopted to it, and now you wait for the redemption of your bodies, as it is, Rom. viii. 23. you wait in *hope*, and you shall have it in *hand*; all your bodies shall then be

saved from sicknesses, weakness, yea, and death; for death itself shall be swallowed up. And surely even this salvation shall be sweet. Now we groan under stones, and gouts, and fevers, and agues, and other distempers and pains; yea, and all the day long we are liable to death. But cheer up, (O souls,) in that day it shall not be so; our very vile body shall be then made like to his (i. e. Christ's) glorious body, as Phil. iii. 21; mortal shall put on immortality. When Christ shall appear the second time, it shall be for salvation unto our bodies: so that here is another part of the eminency of that salvation, it shall be every way, within, and without, in soul and body complete and perfect, wanting nothing that we can wish and desire, or that a God can give and do." "Christ's Appearance the second time for the Salvation of Believers," by John Durant, London, 1653, p. 222—226.

NOTE R, p. 170.

"The mystical 'Christ' will then be complete,—no member of that body, not even the very least, will at that hour be wanting."

"What a glorious sight, my brethren, what a glorious meeting will there be at the latter day, when as Jesus Christ shall have all his fulness, all his body fully and perfectly united to him in all their glory, perfectly cleansed, not a member wanting, and all grown to their full stature! To see the man Christ (as I may so call him,) that perfect man the apostle tells us of, Ephes. iv. 13. and in 1 Cor. xii. 12. that is, Christ and all his members making one perfect man, he the Head, and they the body. There was never such a sight as this; not only to see this Head crowned with all glory and honour, sitting at God's right hand, and having all things under his feet; and how beautiful will that Head be to behold! Our Lord and Saviour Christ is more worth than all this

body, when it hath all her graces, and all her perfections; and the least member of this body is more worth than all the world, (let me tell you that too;) but when you have viewed the Head, to view every member limb by limb, to see all the beauty and perfection of every part, when there shall not be a saint wanting, nor a degree of grace wanting, but a body proportionable to this Head; the Head being so excellent, if he had not a body suitable, he would be deformed. Christ's beauty, my brethren, will add to the beauty of this body; and the beauty of this body, put all together, will set off the beauty of the Head. How doth our Lord and Saviour Jesus Christ himself long for this day, when he shall be full, when he shall come to be glorified in his saints, as the apostle saith, 2 Thess. i. 10."

"My brethren, if you had heard of a piece of work, that all the cunning carvers in the world had been about these 6000 years, and it had been wrought limb by limb, and all the Bezaleels in the world, filled with the Holy Ghost, had been carving of it, and this piece had not been complete and put together, (as you know in working arras, there are many pieces put together to make the picture of a man,) if you heard of such a piece of work, what mighty, what infinite expectation would you have! Let me tell you this, that this body of our Lord and Saviour Jesus Christ hath been carving and working by all the prophets, and apostles, and ministers, by all the Bezaleels of the world, filled with the Holy Ghost to this day, limb by limb; and as the Psalmist saith, I am wonderfully and fearfully made in the lower parts of the earth, God hath wrought it in the lower parts of the earth, as he did his body in the womb. When all these shall be brought together, and Christ the Head set upon them, then view them all together, what a sight will it be! Oh, but let me say one thing more; what will it be to be a member of this body, though but the little finger, though but the least part of it, to be one that shall go to

make up the fulness of our Lord and Saviour Jesus Christ." Thomas Goodwin on Eph. i. 22, 23.

NOTE S, p. 171.

"Does not 1 Cor. xv. 20—23, imply a corporate completeness of the family of the last Adam, that is, of the Church mystical, at the coming of Christ?"

Mr. Birks (Outlines, p. 145, 146.) meets this question with a threefold reply.

First, he affirms, that the passage does not at all concern them that shall be alive and remain unto the coming of the Lord. "The dead," he says, "are clearly its exclusive objects." To this statement I have adverted in the text of my discourse. (p. 171, 172.)

Secondly, he affirms, that the Apostle is treating of the resurrection of the dead in general, and not of the resurrection of true believers in particular. In this opinion, from which many of his Pre-Millennarian brethren dissent, he has the sanction of more than one Anti-Millennarian writer. For example, Whitby and Barnes each in his respective Commentary, and Mr. Marsh in his Second Essay, p. 18, are of the same mind. The utmost however that can be conceded, after a comprehensive study of the chapter, is this, that the Apostle *may*, in v. 22, just touch upon the resurrection of mankind in general. On this hypothesis, then, "he," as Mr. Marsh observes, "drops the only painful part in it, and treats of the general resurrection so far only as it concerns the body of the faithful," for, "of these," to quote the words of Thomas Scott on the passage, "the Apostle particularly and almost exclusively treats in this chapter."

Be this however as it may, the argument for the completeness of the Church at the coming of the Lord remains unshaken. For its strength lies in the words, "But every man in his own order: Christ the firstfruits;

afterward they that are Christ's at his coming." Surely there can be no question that they do prove, by necessary implication, the corporate completeness of them that are Christ's, that is of the Church, at his coming.

Nor would that doctrine be affected, even were we to concede the truth of Mr. Birks' third assertion:—an assertion which is reiterated by Mr. Begg, (Connected View, p. 104,) Mr. Brooks, (Abdiel's Essays, p. 78,) and by Mr. Elliott, (Horæ Apocalypticæ, vol. iv. p. 183, 184,) that the resurrection of Christ, the resurrection of his saints, and the resurrection of the rest of the dead, as separated from each other by long intervals of time, are indicated by the words, ἀπαρχὴ Χριστοῦ, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· ἔπειτα τὸ τέλος. For even if this were true, and the Millennium were interposed between the παρουσία and the τέλος, the fact would remain untouched, that the federal offspring of Christ were numerically complete at the earlier of these epochs, and that therefore, as my discourse proceeds to shew, no conversion work could go on during the thousand years.

But the truth (as very clearly shewn by Mr. Gipps, First Resurrection, Note Q, p. 47,) is this, that, "*as far as we can collect any argument from the use of the adverbs ἔπειτα and ἔπειτα in this passage, it would lead us to conclude, that while the interval between the first two events, namely, the resurrection of Christ and the resurrection of his people, has been, in our view, long; the interval between the last two, namely, the resurrection of Christ's people and the end, will be one, which, in our view, would be esteemed short.*"

For it is to be remarked, that there is no passage in the New Testament "in which the interval of time between two events, the order of which is marked by the word ἔπειτα, then, is a long interval." Of this the reader can judge, by referring to the following passages, which are all in which the word, as used of order in point of time, occurs: Mark iv. 17, 28: viii. 25. Luke viii. 12. John

xiii. 5: xix. 27: xx. 27. 1 Cor. xv. 5, 7. 1 Tim. ii. 13: iii. 10. James i. 15.

I will add no more to this note than to remind the reader, that the word "cometh" in v. 24, is not in the original. The version of Barnes is better; "Then *is* the end; or then *is* the consummation." "It does not," that commentator remarks, "mean that the end or consummation is to *follow* that event: but that this *will be* the ending, the winding up, the consummation of the affairs under the mediatorial reign of Christ. The word end (τέλος) denotes, properly, a limit, termination, completion, of any thing. The proper and obvious meaning of the word here is, that then shall be the end or completion of the work of redemption. That shall have been done which was intended to be done by the incarnation and the work of the atonement."

To this the same friend, who has already suggested more than one valuable observation, adds the following comment: "It is most plain, that εἰτα and ὅταν in v. 24, correspond to τότε and ὅταν in v. 28; for, 'when all things shall be subdued unto him,' (in v. 28.) is but another way of saying, (as in v. 24.) 'when he shall have put down all rule and all authority and power'. Now that is, 'when he shall have delivered up the kingdom to God even the Father', even 'the end'. Now I cannot find a single instance in which τότε ever even implies an interval. It occurs, I believe, very nearly 160 times in the New Testament, and generally has one of these two significations, (i) *at that very time*; (ii) *immediately upon the fact last mentioned*. Let it then be considered, whether εἰτα (in v. 24.) may not have one or other of the same meanings. In that case it would not by any means justify a long interval between 'his coming' and 'the end'."

NOTE T, p. 182.

It was said in Lecture I. p. 23, that whereas the Lord Jesus does in the New Testament "discover to us the purposes of the Divine mind, kept secret from the foundation of the world," we may not "admit as true any human inference with regard to God's present or future ordering of this our world, which militates against the principles thus declared."

I. 1. The importance of this rule is practically exemplified in the case of those Pre-Millennarian authors, who, believing in the designation of the mystical church as a theatre for the exhibition of the wonders of redeeming love, superadd another theatre for the manifestation of the marvels of creative might; or, in other words, make redemption and creation to be parallel paths by which the Most High pursues separate ends. According to them, the higher and more noble end, that of redemption, will be attained by the glorification of the Church of the elect in the air at the coming of the Lord: the lower and less spiritual end, that of creation, will be attained by the beatification of the human race on the renovated earth during the Millennial and the subsequent ages of eternity. Such is the theory boldly propounded by Mr. Molyneux in his "World to Come," Lecture vi. p. 252—291. and worked out, with his usual love for ingenious classification, by my excellent friend Mr. Dallas, in his *Prophetical Researches*. Nor has it failed to commend itself to the favourable attention of many of their Pre-Millennarian brethren.

2. But where have these good men authority for all this?

Mr. Molyneux appeals to "matter of fact." "There are two ways, or modes, which, as a matter of fact, God hath chosen, wherein to display his perfections; two

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great outstanding realities, wherein their exercise and operation have been and are brought before universal observation—these are Creation and Redemption. In the perfection of these, therefore, it follows, that the perfect manifestation of God's glory is of necessity to be looked for and beheld." Starting from these premises, he proceeds to pourtray the glories of the terrestrial and celestial departments of the world to come: glories which, as it respects the lower department, the universalist would at once characterize as being excellent indeed in their kind, but inadequate in their extent. "Far better," he would plead, "follow out your own reasonings, and people the renovated earth with all the sons of men from the beginning, who, having undergone the punishment of their impenitence, shall now be restored to primæval innocence and bliss."

Does not this very possible rejoinder warn us, that in matters of such moment we have need to try the ground well before we venture to follow Mr. Molyneux? Are facts which come beneath our observation to be the key to Scripture? or is Scripture to explain to us the phenomena we behold? Is Providence to interpret Grace, or Grace to unravel Providence?

Mr. Dallas, however, p. 6, refers us to Scripture. But to what portions of it? To the "latter chapters of the book of Revelation." "These," he concludes, "are some of the particular statements, which shew us what will be the result of the final accomplishment of the purpose of God, in the restitution of all things by the redemption of Jesus Christ." We may well ask for clearer proof than this. Are symbols to lead us by the hand in the study of the word? or are the literal to explain the figurative portions of the sacred volume? Is the Revelation to interpret the epistles? or are we to be guided by the epistles in our Apocalyptic researches?

And do not the epistles unequivocally declare, that the creation of the world is subordinate to the redemption of

the church? Do not they seem to say, that creation was but a platform on which Jehovah was pleased, in his dealings with his church, to exhibit to principalities and powers in heavenly places the manifold wisdom of God?

II. 1. Hence we further learn the unsoundness of such statements as those which are hazarded by Mr. Kelly in his Prophetical Lectures.

"Our dispensation," he says, p. 95, "has come in parenthetically." It may, he adds, p. 135, "be correctly characterized as the insertion of a new thing into the web of God's dealings with the Jewish nation. Accordingly, the very reverse of the popular opinion is true. *Ours* is the temporary dispensation, not Israel's. With the Jewish nation as the centre of his earthly arrangements God commenced." "We may be called," p. 144, "God's choice mosaic, inserted into the midst of his Jewish workmanship."

This is a kindred opinion to those noticed above, but one which is, if possible, even more thoroughly erroneous. Mr. Molyneux is content with placing the Millennial human race side by side with the Church of the elect, as a co-ordinate end in the Divine mind. Mr. Kelly makes the latter but a secondary object in the counsels of Jehovah. Yet, after all, his statements are but the reduction to a dogmatic form of that popular notion concerning the Jews, which is the real fulcrum of Pre-Millennarian argument;—the notion, namely, which the Jews themselves do still so fondly cherish, that they were eternally beloved as a nation for the sake of their carnal descent, and not temporarily privileged as a people for the sake of that spiritual seed which was once almost wholly contained within their pale, but has since been gathered from all the families of mankind.

But is this a Scriptural idea? By no means. For I must again repeat, that it does seem Scripturally certain, that God's ultimate, God's chief end in creation was the manifestation of his own glorious attributes in his dealings with

the Church. Nor can they be safe guides who, in order to justify their adherence to a literal interpretation of some of the Bible's most figurative chapters, have propounded, and I may even say invented, plans of the Divine procedure so entirely at variance with this the plain teaching of its most dogmatic portions. Eph. iii. 9, 10, 11.

2. These considerations will further serve to shew the untenableness of their opinion, who are wont to assert (with Mr. Molyneux, *Israel's Future*, p. 97.) that "the prophetic word has, throughout Scripture, primary reference to Israel; Israel, as a nation and people, is now in *abeyance*, and so, comparatively speaking, is, therefore, the prophetic word." This may be a very ingenious device on the part of our brethren, for obviating all the chronological difficulties of their Futurism, but it is one wholly without solid Scriptural foundation.

NOTE U, p. 183.

"If, I say, we may venture as far as this on the authority of texts which so readily admit of another and a safer interpretation, how can we forbid others to urge the same plea, and to carry those gradations lower still? Surely doctrines which have tendencies so manifest and so certain, cannot be dealt with as merely harmless phantasies. And yet these are the avowed opinions of living Pre-Millennarians of keen intellect and fervent devotion."

This language may seem very severe. But I have, I confess, risen with great pain from repeated perusals of Mr. Birks' chapters on "The Millennium and the Church of Christ," and on "the Eternal Kingdom," in his "Outlines of Unfulfilled Prophecy." He is far too acute a reasoner to imagine, that, on the hypothesis of an election of grace, it can for one moment be denied that the Church will be numerically complete at the coming of

her Lord. The Pre-Millennial theory has however taken such entire possession of his mind, that he does not seem to contemplate the possibility of its abandonment. He has then but one alternative left; and that alternative he fearlessly adopts: he looks for an application of redeeming grace far beyond the limits of the mystical Church. The arguments by which he supports his statement may be classified under five different heads.

1. First, there are what must be called in truth appeals to popular prejudice; appeals which tell with equal force against the very doctrine of personal election itself. Such are the allusions to the supposed smallness of the number of the elect; to be found at pages 140, 151, 162.

Here we must not forget the very words of the Lord Jesus himself in Matt. vii. 14.

But even if no future era of spiritual blessedness were in store for the Church, it is by no means certain, that the elect shall ultimately prove to have been so very small a portion of the human family. Even Toplady himself was of a different mind. "There can," he says, "be no reasonable doubt entertained concerning the salvation of very young persons. If (as some, who have versed themselves in this kind of speculations, affirm) about one half of mankind die in infancy; and if, as indubitable observation proves, a very considerable number of the remaining half die in early childhood; and if, as there is the strongest reason to think, many millions of those who live to maturer years, in every successive generation, have their names in the book of life: then what a very small portion, comparatively, of the human species, falls under the decree of præterition and non-redemption." (Posthumous Works, London, 1780, p. 371.)

But the writer with whom Mr. Birks is contending, though not a Pre-Millennarian, is a very decided believer in a future Millennial Sabbatism. As against him then the appeal to popular feeling to which I am now referring

is altogether out of place. For Dr. Brown expects, in common with every other Christian, that the church of the elect shall to the utmost realize the prophetic description in Rev. vii. 9. and for the gathering in of the major part of that countless throng he looks to the Millennial age. It is just because of this,—because, in other words, the Church cannot be so numerous as she is destined to be, without an abundant influx of saved souls, that Dr. Brown refuses to believe in the Pre-Millennial Advent, an event which must, as he has very clearly proved, put an end to all the processes of salvation.

2. The second class of arguments on which Mr. Birks relies, consists of those which are drawn from the possibility, or the desirableness, of such an arrangement of the Millennial œconomy as he proposes for our acceptance. “All nature,” he says, at p. 151, “lifts up her voice against the superficial theology which would impose a barren monotony on the great work of redemption.” Again, p. 152, “To say that Christ can bestow no spiritual blessedness upon any creature, whom he does not admit to the special intimacy of a bridal union, is of itself a preposterous and incredible statement.”

To reasoning like this it is enough to reply, almost in his own words, “The question is not—whether these things can be? but, whether God has revealed them in his word?” I have already remarked, in Note M of this Appendix, upon the impropriety of defending a departure from the plain doctrine of Scripture by a recapitulation of the advantages which may be derived from such a course.

3. But, thirdly, Scripture is alleged as authority for Mr. Birks' teaching.

Its first sanction is found “in the Scriptural titles and descriptions of the Church.” Thus, for example, p. 142, the name, “the Church of the firstborn,” “naturally suggests the pre-eminence of its members over other

and younger brethren of the same redeemed family. The constant figure, by which the Church is described, is the Bride, the Lamb's wife; and unless the figure is very defective, this implies children and servants, distinct from the Bride herself, but who share, in lower degrees, in the same blessing." "Must not," he adds at p. 151, "the heavenly antitypes admit of equal diversity with the earthly types, unless we strangely believe that earth is larger and more comprehensive than heaven? . . . There are celestial bodies and bodies terrestrial; one star differeth from another in glory." Who does not see that here is a perilous reversal of the axiomatic rule, that, in all matters of controversy, those portions of Scripture which are literal, dogmatic, and clear, should take precedence of those which are figurative, mysterious, and obscure? The plainest statements of Scripture are not, surely, to be interpreted according to the supposed requirements of its parabolic imagery.

To this head that argument may very properly be referred, which is by so many Pre-Millennarians built upon Rev. xxi. 24. (e. g. Elliott, *Horæ Apocalypticæ*, vol. iv. p. 187.) With reference to this verse it may, in passing, be remarked, that these good men overlook one very important feature of the case,—namely, the *homogeneity* necessary to be maintained in interpreting the symbols;—"the kings of the earth do bring their glory and honour *into* it." Is the new Jerusalem heavenly? then must all the rest of the images be interpreted after a heavenly sort. Is it earthly? then again must they all be earthly also. In neither case do we find a place here for two departments of the world to come—a celestial and a terrestrial kingdom—and two or more corresponding degrees of union with Christ.

But I have not yet examined all Mr. Birks' Scriptural arguments for the opinion which he would have us embrace. He begins, in the fifteenth chapter of his *Outlines*, with Genesis i. 28. On this verse he offers the following

comment;—"Here was the original constitution of man before the fall, and it clearly contained a provision for a continual multiplication of the objects of Divine goodness; *so that the absolute infinity of the Godhead might be imaged in the relative infinity of holy, intelligent creatures, of whose increase there might be no end.* And if the purpose of our Lord's incarnation was to destroy the works of the devil, we can have no reason *à priori* to suppose, that one result would be to destroy this original law of perpetual increase, or to restrict within the narrow limits of two or three hundred generations, the opening which the wisdom of the all-wise Creator had made for a perpetual manifestation of his own goodness and love."

It seems scarcely possible to read this comment on Gen. i. 28, without a kind of inward jealousy, from the conviction of the dishonour done to God, (a) by supposing that any successively multiplied periods of time should ever become even a shadow of the glorious eternity of Jehovah; or, with Is. xl. 15, 17, before the eye, that untold millions of *nothings* can approach to the smallest resemblance of Him who alone is BEING in Himself, and who alone fills all space with his presence, immensity, and glory: and (b) by setting up his creatures (be their condition what it may) to be, as it were, rivals to him who is 'the image of the invisible God,' (Col. i. 15.) the 'express image of Jehovah's person' (Heb. i. 3.).

But to return. Mr. Birks then proceeds to "trace the various indications which are given us in the word of God, that the fall of man made no change, in this respect, of God's original purpose." And what are those indications? Gen. viii. 21, 22: ix. 1, 7—17: xiii. 14—18: xv. 5: xvi. 10: xvii. 6—8, 19.... Ex. xx. 5, 6: xxxiv. 6, 7.... Psalm cvi. 31.... Deut. iv. 40.... 2 Chron. xx. 7.... Ps. x. 16: xxxvii. 9: lxxxix. 3, 4: civ. 5, 31, 35.... Is. lx. 6, 7. But I will not follow him further. "In some of these passages," Mr. Birks

adds, "we have mention of thousands of generations; in others of perpetual generations, during which the race of man is to be continued upon earth. In others the continuance of the earth itself is announced. . . . In all, there is the entire absence of any hint that the race of man is suddenly to close for ever, or that promises, which bear eternity stamped upon them, are to be restricted within the range of thirty generations."

But what of the New Testament? Does it give no judgment upon the point? Does it not bring every thing present to a close at the coming of the Lord? We think it does. And if so, then these passages, all taken from the Scriptures of the elder covenant, do admit of the easiest possible explanation: for they are, according to a well established rule of criticism, to be stretched no farther than the known duration of the thing spoken of.

But then one New Testament authority is adduced. It is Eph. iii. 21. "Unto him be glory in the Church by Christ Jesus unto all generations of the age of ages." (εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.) "There is here," Mr. Birks affirms, "a distinct assertion of successive generations of men in the world to come." But why "successive generations of *men*"? And why not "successive generations of *time*"? For that such an interpretation of γενεὰ is admissible will not I think be questioned. And if so, then this argument falls to the ground, and we must permit those unequivocal statements of the New Testament, to which I have already referred, to fix the true interpretation of the passages cited from the Old.

4. A fourth class of arguments includes those drawn from the difference in character between the Millennial and the preceding ages of the world. It is said to be "but meet that they should have a nearer union with Christ, and a greater glory, who have through much tribulation entered into the kingdom of heaven, than they who shall

be gathered into the fold during centuries when the arch-tempter is banished from earth, and when the world, if not quite extinct, is powerless to hurt. Accordingly the New Testament Scriptures invariably represent the Church of the elect not only as a small, but also as a persecuted body, suffering with Christ now, and, as a reward of suffering, reigning with him hereafter. How different the prophetic description of the Millennial saints! 'The same parties cannot possibly be intended in these two opposite portraiture of the servants of God'." p. 143.

But have we not here in fact a simple "petitio principii?" The whole argument assumes, that the Millennial shall in character be essentially different from the present ages of the Church, an assumption which it would, as I have endeavoured to shew in my 6th and 7th Lectures, be very difficult to establish by Scripture. See also note k, p. 271.

And here I may mention, that the words of our Lord in John xvii. 23, are adduced by Mr. Elliott in connection with Rom. viii. 19. (*Horæ Apocalypticæ*, vol. iv. p. 175, 187.) as proving, that "*the world's* believing on him, generally, will be the result of the distinctive manifestation in glory of the church of his disciples of the present dispensation;—the manifestation which, as all agree, will be only at his second coming." But why "a distinctive manifestation of the whole church in *visible* glory"? Surely we do not well to postpone the passage in question to future ages. The word "world" is not more emphatic nor more extensive here than it is in John xvi. 8. And the Lord Jesus is speaking of that present unity of the Spirit which always exists among real Christians, and which never fails to arrest the attention of mankind, and to extort a confession that he was indeed from God. Nor does he make mention of visible glory, until, in the next verse, he turns from the present to the future, and prays, "Father, I will that they also,

whom thou hast given me, be with me where I am; that they may behold my glory." For the glory of which he speaks in v. 22, is, as Matthew Henry well expresses it, "the glory of being God's ambassadors to the world, the glory of working miracles, the glory of gathering a church out of the world, and erecting the throne of God's kingdom among men: this glory was given to Christ, and some of the honor he put upon them when he sent them to disciple all nations."

5. To return to Mr. Birks. A fifth plea for his Millennial expectations is built upon the alleged consent of the Jewish and the early Christian Churches to his view. "The doctrine, then, [of his opponents,] which is such a novelty itself, and so alien from the teaching of primitive times, has no ground to obtrude itself as an essential part of the Catholic faith; and those who hold it are themselves far more open to the charge of indulging unscriptural and fanciful speculations"! p. 149. Upon the appeal to Patristic or Rabbinical Tradition, I have already commented in Note A of this Appendix. But thus much I will repeat, that even if we granted that such writings of Christian antiquity as still survive were unanimously in favor of the Pre-Millennial Advent and the Personal Reign, they cannot be permitted to outweigh the testimony of Scripture. This however is by no means the case. Clement, Ignatius, and Polycarp, the earliest uninspired writers of the Christian Church, are silent upon the point.

And here, Mr. Birks is betrayed into a most deplorable indiscretion. The third chapter of St. Peter's second epistle was somewhat sarcastically characterized by the late Mr. Faber, (*Prophetical Dissertations*, vol. i. p. xvii.) as "the millstone suspended from the neck of Pre-Millennarianism, which no effort and no ingenuity can shake off." Mr. Birks feels it to be so, and seems disposed to deal rather rudely with it. The following are his words: "The only passage which seems to indicate such an issue,"

—as, namely, “the utter extinction of the human race,” say rather the final cessation of generations of mankind at the coming of the Lord;—“the only passage which seems to indicate such an issue, is in the second epistle of St. Peter, *one of the last written and most disputed in point of authority*.” It is true that Mr. Birks does not leave the matter there,—for he proceeds to appeal to Isaiah lxv, as affording the true key to 2 Peter iii.—but the mere fact that he can permit himself, even in passing, to hazard such a remark with regard to the weightiest Scriptural Anti-Pre-Millennarian testimony, is one of no little significance, and requires no comment from me.

II. 1. Such then is a classification of the real arguments, though they are not always stated as such, by which Mr. Birks maintains the position, that though the Church will be complete at the coming of the Lord, yet shall millions be subsequently saved, and that even through the countless ages of eternity. I have rehearsed them here, not because that powerful writer needs any defence from me, under whose assault even Mr. Birks, powerful himself, so evidently quails: but because I wish to justify, and that from the highest Pre-Millennial authority, the remarks that I have frequently made upon the extreme peril involved in these speculations. Surely writers who use weapons like those which have been examined in this and the preceding note, incur a very heavy responsibility. They open a very devious path of theological argument, a path into which other men will not be slow to follow them, and soon, in spite of all their remonstrances, to go far beyond them.

2. Of this I might adduce a striking proof in the case of a popular authoress now deceased. I have before me a work in which she very decidedly adopted, and very energetically maintained, the “Universalist” interpretation of Rev. xxii. 2. To such a length had she been led by her Pre-Millennarian speculations. I will not however

do more than allude to the fact; for there is, I am informed, reason to believe that she subsequently retraced her steps with bitter regret.

3. But here we are met by the startling assertion, that the theory with which I have now been combatting is the only effectual defence against that fearful delusion to which I have asserted that it so directly leads. But surely Mr. Birks (Outlines, p. 357.) is wrong. The Universalist will accept all that is tendered to him, but he will demand more, and that as the legitimate consequence of concessions already made. For his "difficulties" concern *present*, nor are they in the least degree overcome by directing his eyes to *future* generations of mankind. It is not against the perdition of *many* that he protests, but against the eternal ruin of *any*. He will therefore willingly follow you into the Millennium, and thence, having learnt your secret of Scriptural exegesis, he will return and apply it to the present ages of the world.

Let us then cast away this untempered weapon, and be content to meet such an antagonist with the sword of the Spirit, the word of God. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Rom. ix. 20, 21.

NOTE V, p. 202.

Luke xiv. 14. "The resurrection of the just."

I may take this opportunity of adverting to two popular pleas for a divided resurrection.

I. The first is drawn from such expressions as these: "the resurrection of *the just*" (Luke xiv. 14);—"the children of *the resurrection*" (Luke xx. 36);—"the resurrection of *life*" (John v. 29);—"the resurrection of

the dead" (Phil. iii. 11);—"a *better* resurrection" (Heb. xi. 35). To these is added the promise, (in John vi. 39, 40, 44, 54,) that the Lord will "raise up" his people "at the last day."

When reduced to its simplest form, the argument really stands thus, "The resurrection of the saints is evidently spoken of in these several passages as something peculiarly excellent in its character, it must therefore take place antecedently to that of the ungodly." See Brooks, Abdiel's Essays, p. 82, 83: Begg, Connected View, p. 100—104.

1. But why, it may well be asked, is priority of time required to justify such language? Is not the difference between the resurrection of the saints and that of the ungodly, already sufficiently great without any such adventitious circumstance? "If indeed," says Mr. Gipps on Phil. iii. 11. (First Resurrection, p. 93.) "whenever the ungodly are raised, they were to enjoy the same blessedness as the godly, then there would be some weight in the argument; because upon this supposition there could be no other peculiarity or distinction between the resurrection of the godly and that of the ungodly, except that of priority in order of time. But as there is to be an unspeakably glorious distinction in the method, nature, and issue of the resurrection of the saints from that of the ungodly, though they take place at one and the same time, and indeed, in some measure, in consequence thereof, at least as far as the manifestation of it is concerned, we may see at once the ground of the apostle's earnest desire to partake of" the "former;" and, we may add, the reason why the Lord speaks in language so emphatic of "the resurrection of the just," as of a distinguished boon which he would one day bestow upon all true believers.

2. With regard to Heb. xi. 35, it is well to observe, that there is here no comparison at all between the resurrection of the just and the resurrection of the unjust. The comparison is between that escape from the death of

martyrdom which might be called *a* resurrection, (see the case of Isaac, Heb. xi. 17, 18, 19.) and that blessedness which, in common with all the people of God, the martyrs shall receive on the morning of *the* resurrection. What may be the nature and circumstances of *that* resurrection, other Scriptures must determine.

3. Another passage to which reference is sometimes made is Acts xxiii. 6, as explained by the alleged Rabbinical tradition of a divided resurrection. But why go to Rabbinical Tradition for light upon the question? St. Paul plainly tells us his own meaning in Acts xxiv. 15.

II. A second popular argument is drawn from the use of the preposition *ἐκ* in connection with *νεκρῶν*. It is stated thus by Mr. Brooks, (Abdiel's Essays, p. 83.)—after quoting Phil. iii. 11, Acts xxvi. 23, Luke xx. 35, “and other places,”—he says, “In all which places there does appear to be a special signification intended; viz. . . . not of the abstract doctrine of a resurrection of ‘dead ones,’ (*ἀνάστασις νεκρῶν*), nor merely of a resurrection from death; but *ΕΚ νεκρῶν*, ‘from’ or ‘out of DEAD ONES’.”

1. As to Acts xxvi. 23, (*πρῶτος ἐξ ἀναστάσεως νεκρῶν*), the *ἐξ* belongs to the word *ἀναστάσεως* which immediately follows, and not to the word *νεκρῶν* which next succeeds. As to Phil. iii. 11, (*ἐξ ἀνάστασις τῶν νεκρῶν*), the *ἐξ* in composition does not govern the genitive which follows, but has reference to another genitive understood. Thus, for example, *ἡ ἔξοδος τῶν υἱῶν τοῦ Ἰσραὴλ*, could never be rendered “the exodus from among the children of Israel;” but the words *ἐκ τῆς Αἰγύπτου* would rightly complete the sense. (See Gipps, First Resurrection, Note Z, p. 84, 85.) So far then as any argument can be based upon them, the words of St. Paul would rather tell against the theory in whose behalf they are invoked. For the formula, when fully stated, would necessarily be something like this, *ἐξ ἀνάστασις τῶν νεκρῶν ἐκ τοῦ αὐτῶν τόπου*.

2. And this leads me to the main argument, that namely which is based upon Luke xx. 35, and other

places in which the very words *ἐκ νεκρῶν* do occur. Here let it be noted,

(i) That with verbs of motion *ἐκ* is used to express, not an election out of several objects, but, like *ἀπὸ*, “a removal, and generally a removal from the inside of a place or thing.” (Matthiæ, Gr. Gr. §. 574.) Accordingly in the formula *ἀναστῆναι ἐκ νεκρῶν*, either the word *νεκρῶν* is an idiomatic expression for the place or state of the dead, or the words *ἐκ νεκρῶν* are an elliptical expression for *ἐκ τοῦ τόπου τῶν νεκρῶν*.

(ii) In perfect agreement with this view, we find that *ἀπὸ* and *ἐκ* are used indiscriminately in the point of the resurrection; e. g. Matt. xiv. 2, *αὐτὸς ἠγέρθη ἀπὸ τ. ν.* with Mark vi. 14, *ἐκ ν. ἠγέρθη*: again, Luke xvi. 30, *τις ἀπὸ ν. πορεύθῃ*, with verse 31, *τις ἐκ ν. ἀναστῇ*.

(iii) That Herod, the Priests, Pharisees, disciples, and people in general, understood by the resurrection of the dead, merely a resuming of life, or living after dying, or rising to live again: see Matt. xiv. 2: xxvii. 64: Mark vi. 14, 16: ix. 10: Luke xvi. 31: John xii. 1, 9, 17.

(iv) That the resurrection of the dead is used to illustrate the quickening of the soul: that is, the passing of the soul from death to life: John v. 21—25. Rom. vi. 4, 5, 9—11, 13. *ὡς ἐκ ν. ζῶντας*.

(v) That the words *ἐκ ν.* are not so much as in a single instance in the New Testament used distinctly of the resurrection of the saints as to their bodies: but are *once* used of the resurrection generally, Acts iv. 2. besides in the Gospels in the objection of the Sadducees, Mark xii. 25. Luke xx. 35.

(vi) Hence it would appear, that *ἐκ νεκρῶν* is simply the Scriptural formula for “from death.” It is translated accordingly in all the ancient English versions of the New Testament, except the Rhemish, in which it is rendered “of the dead:” see Wicklyffe, Tindal, Cranmer, &c.

(vii) The Greek for “from the midst of the dead” would be *ἐκ μέσου τῶν νεκρῶν*; see Matt. xiii. 49.

NOTE W, p. 213.

Rabbinical tradition and Millennarianism.

I observed, in my opening lecture (p. 7), that some advocates of the Pre-Millennial doctrine pay an undue deference to Rabbinical tradition.

I. This may be particularly noticed in Joseph Mede's dealings with the matter of the "day of judgment."

1. Thus, as to the character of judgment to come, in a letter to Dr. Meddus, Epistle xv, p. 932—935, he argues upon three assumptions. First, that Daniel vii. 9, 10, exhibits prophetically the order of that fearful assize:—Secondly, that the description so given is modelled upon "the great Synedriion or Consistory of Israel; wherein the *Pater judicii* had his *Assessores*, sitting upon seats placed semicircle-wise before him from his right hand to his left:"—Thirdly, that our Lord and his Apostles framed their words respecting judgment to come upon the same chapter so understood.

The last of these propositions is thus stated at p. 663: "Porro illud Lectorem monitum velim; Quicquid fere a Judæis sani, quicquid a Domino in Evangelio, vel uspiam in N. T. ab Apostolis de Die Judicii Magni proditum est, id ex hac Danielis visione haustum esse: nempe judicium illud igne peragendum, venturum Christum in nubibus cœli, venturum in gloriâ Patris cum multitudine angelorum, sanctos cum eo mundum judicatu-ros, antichristum abolendum ἐν τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, &c. Ut omnino fidei Evangelicæ de glorioso Christi adventu columnam subductum eant qui, vetustâ ecclesiæ traditione neglectâ, prophetiam istam alio transferre conantur."

2. Similarly with respect to the period that judgment will occupy, we read at p. 495: "It is to be remembered here, that the Jews, who gave this time the name of יוֹם הַדִּין, *the day of judgment*, and from whom our Saviour

P p

and his Apostles took it, never understood thereby but a time of many years continuance, yea some (mirabile dictu) of a thousand years: and the name of יוֹם הַדִּין, *the day of judgment*, is more frequent in their writings than in the New Testament itself."

3. Now what is this but, in fact, to make "the tradition of the elders" the expositor of the words of Jesus? And yet did not the Lord himself denounce that tradition in no lenient terms? Matt. xv. 3, 6. Nor will the apology avail which Mede advances at p. 950: speaking of the "tradition of the house of Elias," he says, "it is no device of any latter Rabbis, but a tradition anciently received amongst them whilst they were yet the Church of God:" for it is just of such traditions that the Lord Jesus speaks.

II. But Mede is not the only offender in this matter.

1. Thus, for example, we find the famous tradition of the house of Elias cited by Bishop Newton, (Diss. xxiv, vol. iii, p. 335,) the Rev. W. W. Pym, (Word of Warning, chapter ii. and Appendix A,) as well as by Mede himself, (Works, p. 950,) as evidence in favour of the Pre-Millennial reign.

That tradition was briefly this, that the world was destined to endure for seven thousand years; and that, of these Millennaries, the last was to be one of Sabbatical rest corresponding to the primæval Sabbath.

2. And this gives me the opportunity of referring to Heb. iv. 9; "Ἀρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ—" "there remaineth therefore a rest (or the keeping of a Sabbath) to the people of God";—for this verse is supposed by some to refer to a time still future, even to some such Sabbatism as that which was expected, as we have seen, by the Rabbinical Jews. (See Elliott, H. A. vol. iv. p. 182.)

Surely this is to misapprehend the apostle's words.

"The verb (ἀπολείπεται)," says Owen, "is to be taken impersonally, 'It remaineth therefore,' or 'this is that

which we have proved'." Or, as the same author subsequently remarks, "*ἀπολαύεται* may refer to *σαββατισμός* following, and be of a neutral signification. A Sabbatism or rest remaineth. There is yet another rest remaining and abiding for the people of God to enter into, besides those before mentioned and discoursed of." In either case the apostle uses the word *logically*, if I may so speak, *and not chronologically*.

His argument is this: "There is a rest promised; it could not be the rest of the original Sabbath, for that was before the promise; nor could it be the rest of Canaan, for even then it was spoken of as still future; it must therefore be something else."

Does any one ask, "What is it?" the answer must be, "The complete rest of a finished redemption, of which the Christian Sabbath is the memorial." And to this agree the words of the apostle, "Let us therefore," he proceeds, "labour to enter into that rest" by faith, taking warning from those of old who because of unbelief did not enter in.

Thus explained, it appears that the apostle's Sabbatism is no earthly Millennium, nor even heaven itself, but (i) the present Gospel rest, into which it is the blessedness of every true believer to enter; (ii) the Christian Sabbath, which is the memorial of the achieved redemption upon which alone that "perfect peace" is founded.

3. Upon this latter point, so important in the present day, let me submit to my reader a few sentences from Owen's Exposition of verse 9 now before us.

"Our apostle having proved, that the consideration of that original rest of God, as to its first ends and purposes, is removed, and consequently the day itself founded thereon; and another rest introduced to be expressed in and by another day, he calls it a sabbatism, to express both the rest itself, and the observance of another day likewise, as a pledge and token of that other rest of God, and of our spiritual interest therein. The word then

doth not precisely intend either a day of rest, or a spiritual rest; but the whole of our rest in God with respect unto his, and that day that is the token thereof, comprised therein. And hereby the apostle completes the due analogy that is between the several rests of God and his people, which he hath discoursed of in this chapter. For as at the beginning of the world, there was first the work of God, and his rest thereon, which made way for a rest for his people in himself, and in his worship, by the contemplation of his works which he had made, and on whose finishing he rested; and a day designed, determined, blessed, and sanctified, to express that rest of God; whence mention is made of those works in the command for the observance of that day, seeing the worship of God in and on that day consisted principally in the glorifying of God by and for those works of his, as also to be a means to further men in their entrance into his eternal rest, whereunto all these things do tend. This was the *σαββατισμὸς* of the people of God from the foundation of the world. And as at the giving of the law, there was a great work of God and his rest thereon in the finishing of his work, and the establishing of his worship in the land of Canaan, which made way for the people's entering into his rest, in that worship and country, and had a day assigned them to express the one and the other, and to help them to enter finally into the rest of God; all which were types and shadows of the rest mentioned by David, and this was their *σαββατισμὸς*, or sabbatizing rest. So now under the Gospel, there is a sabbatism comprehensive of all these. For there was, as we shall see, a great work of God, and a rest of his own, that ensued thereon. On this is founded the promise of rest spiritual and eternal to them that do believe; and the determination of a new day, expressive of the one and the other, that is, the rest of God and our rest in him; which is the sabbatism that our apostle here affirms to remain for the people of God.

And what day this is, hath been declared, namely, the first day of the week."

On v. 10. the same learned author thus remarks. "It appears, that it is the rest of another that is here intended; even the rest of Christ from his works."

"For, First, The conjunction γὰρ, 'for,' which introduceth this assertion, manifests that the apostle in these words gives an account, whence it is that there is a new sabbatism remaining for the people of God.

"Secondly, The apostle here changeth the manner of his expression; from the plural absolutely, 'we who believe' or virtually in the name of a multitude, the 'people of God,' into that which is absolutely singular, ὁ εἰσελθὼν, 'he that is entered.' A single person is here expressed, one on whose account the things mentioned are asserted. And of this change of phrase there can no reason be given, but only to signify the introduction of a singular person."

"Thirdly, The rest which he is said to enter into, is called *his rest*, absolutely; as God, speaking of the former rest, calls it *my rest*. So this is the *my rest* of another: *his rest*, namely, the rest of Christ.

"Fourthly, There is a direct parallel in the whole verse, between the works of the old creation, and those of the new, which the apostle is openly comparing together. 1. For the authors of them, of the one, it is said to be God: 'as God did from his,' that is, the Creator; of the other, 'He,' αὐτός; who is that He of whom we speak, saith our apostle, ver. 13. For in these words he makes also a transition to the person of Christ, allowing only the interposition of an applicatory exhortation, ver. 11. 2. The works of the one and the other are expressed. The works of the Creator are διὰ ἑγὼ, 'his proper works,' his own works, the works of the old creation. And there are the works of him, of whom he speaks, τὰ ἑγὼ αὐτοῦ, "his works;" those which he wrought in like manner as God did his own at the beginning; that is,

the work of building the church. For these works must answer each other, and have the same respect unto their authors or workers. They must be good and complete in their kind, and such as rest and refreshment may be taken in, as well as upon. To compare the sins or the sufferings of men with the works of God, our apostle did not intend. 3. There is the rest of the one and the other. And these must also have their proportion to one another. Now, God rested from his own works of creation, 1. by ceasing from creating, only continuing all things by his power in their order, and propagating them to his glory. 2. By his respect unto them, or refreshment in them, as those which set forth his praise, and satisfy his glorious design. And so also must he rest, who is here spoken of. 1. He must cease from working in the like kind. He must suffer no more, die no more, but only continue the work of his grace, in the preservation of the new creature, and orderly increase and propagation of it by the Spirit. 2. In his delight and satisfaction which he taketh in his works, which Jesus Christ hath to the utmost. He sees of the travail of his soul, and is satisfied, and is in possession of that glory which was set before Him, while he was at his work."

"From what hath been spoken, I suppose it will appear plainly to unprejudiced and impartial minds, that it is the person of Jesus Christ that is the subject here spoken of; and we shall confidently allow a supposition thereof, to regulate our exposition of this verse."

"This his entrance into rest, was in, by, and at his resurrection from the dead. For, 1. Therein, and then, was he freed from the sentence, power, and stroke of the law, and discharged of all the debt of our sin which he had undertaken to make satisfaction for, Acts ii. 24. 2. Then, and therein, were all types, all prophecies and predictions fulfilled, that concerned the work of our redemption. 3. Then indeed his work was done, I mean that which

answereth God's creating work, though he still continueth that which answers his work of preservation. Then was the law fully satisfied, Satan absolutely subdued, peace with God made, the price of our redemption paid, and the whole foundation of the church gloriously laid in and upon his own person. Then the morning stars sang together, and all the sons of God shouted for joy. 4. Then, and therein, was he 'declared to be the Son of God with power,' Rom. i. 4; God manifesting to all that this was he, concerning and to whom he said, 'Thou art my Son, this day have I begotten thee,' Acts xiii. 33. This might be farther confirmed, but that, as I know, it is not much questioned. Therefore did the Lord Christ enter into his rest, after he had finished, and ceased from his works, on the morning of the first day of the week, when he arose from the dead, the foundation of the new creation being laid and perfected."

"Here lieth the foundation of our sabbatizing, of the sabbatism that remains for the people of God. This reason doth the apostle give of it. He had before asserted it; and there remained no more for him to do, but to manifest, that as those other rests which were passed, the one at the beginning of the world, the other at the giving of the law, had their foundation in the works and rests of God, whence a day of rest was given out to the church; so had this new rest a foundation in the works and rest of Christ, who built all these things and is God, determining a day for our use, in and by that whereon himself entered into his rest, that is, the first day of the week. See hence, that,

"Obs. I. The whole church, all the duties, worship, and privileges of it, are founded in the person, authority, and actions of Jesus Christ.

"Obs. II. The first day of the week, the day of the resurrection of Christ, when he rested from his works, is appointed and determined for a day of rest, or Sabbath unto the church, to be constantly observed in the room

of the seventh day, appointed and observed from the foundation of the world, under the Old Testament."

NOTE X, p. 216. note.

"The conflagration is to take the world by surprise, bursting upon it with a rushing noise, βοιζῆδον, just as the antediluvians knew not until the flood came, and destroyed them all."

"When the first day of judgment happened, that (I mean) of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbours of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new-born heir, the priest of the family, and the honour of the kindred, all dying or dead, drenched in water and the divine vengeance: and then they had no place to flee unto, no man cared for their souls: they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven: and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same fire, and be involved in the same cloud, in which shall be thunderings and terrors infinite. Every man's fear shall be increased by his neighbour's shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances, and intolerable reflections.

"He that stands in a church-yard in the time of a great plague, and hears the passing bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and

tremulous, and death, dressed up in all the images of sorrow, round about him, is not supported in his spirit by the variety of his sorrow: and at doomsday, when the terrors are universal, besides that it is in itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects; and that shriek must needs be terrible, when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes." Jeremy Taylor, *Christ's Advent to Judgment*, Works, London, 1822, vol. v. p. 4, 5.

NOTE Y, p. 220.

2 Peter iii.

It was remarked, in the opening lecture of this course, that, while there are statements in God's word which, with our finite intelligence, we cannot reconcile one with another, we must religiously beware of difficulties of our own creating. Now that such difficulties are likely to arise, when the symbolic and the figurative are made to interpret the literal portions of God's word, or when the Old Testament is made to interpret the New, we have a notable example in the case of 2 Peter iii.

That chapter is one of the very plainest in all the book of inspiration: its language is simple; its statements are unequivocal; varied indeed they are, but so varied only as to render its meaning the more distinct and the more certain. It presents however serious and, it would seem,

insuperable obstacles to the reception of the Pre-Millennial theory. What shall be done? Instead of the doctrine itself being abandoned as that which cannot consist with the lucid predictions of St. Peter, the doctrine is retained, and the plain common sense view of St. Peter's words is forsaken. Moreover, the apostle himself is invoked as a witness, and almost made to pronounce that his own words are such as are "hard to be understood."

1. That I am not misrepresenting the case, may be seen by reference to Mr. Brooks' Elements. At p. 238, he says, "I candidly confess, that [the conflagration] is to me one of those things which St. Peter says are hard to be understood." The same remark occurs again at p. 105, of Abdiel's Essays. Similarly the Duke of Manchester observes, at the commencement of the sixth chapter of his Finished Mystery,—a chapter devoted to the consideration of 2 Peter iii.—that "neither the matter of detail as to 'how these things shall be', nor how apparently opposing prophecies shall be reconciled, can fairly, I think, be urged as objections: they may properly be classed among the 'things hard to be understood,'" p. 182. Had this sentence been somewhat modified, and had it been said that "they may properly be classed among the things hard to be understood on the Pre-Millennial hypothesis," it would have been nearer the truth, for indeed these difficulties are difficulties created by our brethren themselves, and most unnecessarily placed at St. Peter's door.

2. But Mr. Bonar, (Prophetical Landmarks, p. 99, 133, 134, 135.) and with him Mr. Cox, (Thoughts on the Coming and Kingdom, p. 196, 197, 198.) proceed further than this, and assert that the passage in question is but one of a large class, all referring to the same period. Such are, according to the former writer, Rev. vi. 12—14: Isaiah xiii. 9—14: Isaiah xxiv: and, according to the latter, Psalm xli: Isaiah xxxiv. 4.

On Isaiah xxiv. Mr. Bonar remarks, p. 135. "There is not in all Scripture such a picture of entire, consuming desolation and passing away, as there is here. Every wasteful element is introduced. Every annihilating power is brought to bear upon the earth, as if for the purpose of making clean away with it and its inhabitants. Yet out of all this, men come forth to dwell upon the face of the earth, after this universal earthquake and conflagration have passed away." He then proceeds, after a few sentences, to say to his Anti-Millennarian brethren, "Before you ask me to reconcile Peter with my system, I ask you to reconcile Isaiah with yours. The difficulty exists. It exists in both systems. Both then are equally concerned to adjust or to remove it."

The Anti-Millennarian may well reply, "The difficulties are exclusively yours: we have no hesitation in understanding Peter literally and Isaiah figuratively: for literalism is the rule with the one, imagery is the rule with the other: so understood, each conveys its appropriate, its unequivocal lesson; Isaiah, a lesson of national chastisement upon Judah; Peter, a lesson of fearful warning to the whole of an ungodly world."

For indeed the only legitimate deduction from a comparison of the several passages cited from the Apocalypse, and from the prophecies of the Old Testament, with the prediction of St. Peter, is simply this;—that seeing they speak of the earth remaining and men surviving after their accomplishment, they cannot refer to the same event as that which St. Peter foretels.

No! they merely borrow their imagery from that awful catastrophe, and (in terms which in their literal sense belong to the day of the final and universal judgment of all mankind,) figuratively pourtray the retributive dealings of God with the nations of the earth. "The figurative language of the prophets," says Sir Isaac Newton, "is taken from the analogy between the world natural,

and an empire or kingdom considered as a world politie." "Accordingly," he adds, "great earthquakes and the shaking of heaven and earth, [are put] for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and ruin of the body politic signified thereby." (Observations upon Daniel and St. John, chapter ii. p. 16, 17.)

3. But then it is affirmed by Mede, that the apostle himself forbids us thus to reason. At the beginning of his Paraphrase and Exposition of Peter's prophecy, that learned author thus expounds v. 1, 2; "Saint Peter exhorts the believing Jews, unto whom he writes, to be mindful of the words of the holy prophets, Isaiah, Daniel, and Malachi, concerning the coming of Christ to judgment, and the restoration then promised; it being also confirmed by the apostles of our Lord and Saviour." To these remarks is added the following note; "If that which St. Peter here describeth were foretold by the old prophets, then must St. Peter be so expounded, as it may be shewn in them and agree with them." (Works, p. 753.) Similarly Homes, Resurrection Revealed, Appendix I, on 2 Peter iii. 10—14, thus speaks, (p. 301,) "In proceeding to expound this text, we must take heed that our exposition may harmonize with (yea, be educed out of) the prophets of the Old Testament. This rule is undeniably evident from verse 2."

Now it is very questionable, whether St. Peter had any intention of laying down a canon of interpretation in the verses thus cited. His sole object in them was to exhort the saints of all ages to attend to the warning voice both of Old and New Testament alike as they proclaim the coming of the Lord, and that in spite of the scoffs of the unbeliever.

But supposing for an instant that the verses under consideration did enunciate a rule of interpretation, must

not that rule be adopted in its integrity? Our doing so will compel us to consult the apostles not less than the prophets. And the issue will be, that wherever the statements of St. Peter, (agreeing as they most certainly do in their plain, literal, and obvious sense with those of his brother apostles,) appear to differ from those of the prophets, the precedence must still be given to St. Peter as argued above.

4. But we must, before we quit this subject, refer to Mr. Cox's argument drawn from Gen. viii. 21, 22: an argument in which he would seem to have the countenance of Mr. Birks, Outlines, p. 334. He concludes from this promise, p. 197, that it is impossible that Peter's conflagration can destroy the earth, or extinguish animal life upon it. But surely Mr. Cox has overlooked the words, "as I have done," in v. 21, and the explanation of them so quickly supplied in ch. ix. 11. "I will establish my covenant with you; neither shall all flesh be cut off any more *by the waters of a flood; neither shall there any more be a flood to destroy the earth.*" Upon the words, "as I have done," Ainsworth thus quaintly comments: "to wit, *universally with water*: howbeit, *fire shall consume the remnant*, Job xxii. 20, *for the heavens and the earth now, are by God's word kept in store, reserved unto fire, against the day of judgment; and perdition of ungodly men*: 2 Peter iii. 7."

5. Of all, however, that has been written upon 2 Peter iii. by modern Pre-Millennarians, one of the most startling is a commentary given by Mr. Birks in his Outlines. Speaking of verses 10, 12, he says, (p. 255,) "The elements [here] answer to 'the host of heaven' in Isaiah; and *their melting with fervent heat, implies the sudden disappearance of these landmarks of the sky from the senses of mankind, amidst the lurid gloom or fiery splendour that will seize on the lower firmament.*" He then proceeds to answer the question, "What meaning are we to assign to the statement, that 'the earth and the works therein shall

be burned up?" And comes at last to the conclusion, that "*the pictures* (Is. lxxv : 2 Peter iii : Rev. xxi. xxii.) *are all symbolical, without excluding the real presence of literal changes.*" He had given above the following alternative exposition. "*The truth chiefly taught by these [three] emblematic pictures, will be three main stages in the full victory of Christ, and the establishment of his eternal kingdom.* The first (Is. lxxv.) may be the triumph of the Gospel in high places when heathenism was overthrown. . . . The second (2 Peter iii.) *will correspond with the fall of Antichrist, and the establishment of Christ's visible kingdom upon earth.* The third (Rev. xxi. xxii.) will follow on the overthrow of the final apostasy. . . . *What degree of physical change shall attend these great events, will, on this view, require to be deduced from other passages of God's word.*"

It is, I confess, difficult to determine from the whole passage what is really Mr. Birks' view of 2 Peter iii. Thus much however, I think, may be justly affirmed, that in thus dealing with one of the most awful chapters of God's word, this excellent man is setting an example which would be perilous at all times, but is extremely so in days when men are on every side so very busily engaged in explaining away the most awful verities of Holy Writ.

NOTE Z, p. 226.

Matt. xxv. 31—46.

Both Mr. Greswell and Mr. Birks, feeling that the *prima facie* appearance of this and many other New Testament passages is certainly against them, have propounded hermeneutical principles by which such apparent contradictions may be explained, without the surrender of the Pre-Millennial expectation.

I. Mr. Greswell (Parables, vol. i. p. 260.) thus writes; "With regard, in the next place, to any seeming con-

traditions of the Millenary doctrines, which may be supplied by the written testimony of other parts of the New Testament, beside the Gospels;] [that is, in other words, of the Epistles;] *“that I may not be obliged to consider every passage in detail, I shall premise some general observations, which I think will satisfactorily explain all those seeming contradictions.”*

1. “First, as the Millenary dispensation is something the same in general with the state of things ultimately to take effect in heaven . . . it may necessarily often happen that the language of the apostles will be such as to apply to either; especially when it is only general and indefinite.” “On this principle we might explain . . . 1 Thess. iii. 13. 2 Thess. i. 5—10. 2 Tim. iv. 1. Heb. ii. 5, 8: ix. 28: xii. 22—24. 1 Peter i. 4, 5, 7.”

On this head I will but observe, that such brief handling of some of the most important texts in the whole Millenarian controversy is hardly consistent with so laborious a writer as Mr. Greswell;—devoting as he does 132 octavo pages to the Scriptural testimonies, 139 to the Historical evidence, and 73 to the (extra-Scriptural) objections to and uses of the Millennial doctrine.

2. But Mr. Greswell proceeds to say, that “though we have seen reason to conclude that the apostles taught their original converts by word of mouth, every needful truth, with regard to the mysteries or secrets of the kingdom of God; yet we have also seen that they did not think proper to commit every such truth distinctly to writing. *If, then, any apparent inconsistency between their language in reference to the future, and the expectations of the Millenarian, can be reconciled together on the principle of ellipsis or omission, it is but reasonable that the advocates of the Millennium should be allowed the benefit of this principle, to shew that the teaching of the apostles does not contradict their doctrines; it only pre-supposes them.*”

After applying this rule to 1 Cor. xv. 23, 24: 35—48.

2 Cor. v. 1—9. Phil. iii. 20, 21. 1 Thess. iv. 15—17. he thus proceeds, p. 263; “The same principle of *ellipsis* or omission, will explain the mention of a new heaven and a new earth, to be expected upon the coming of Christ, and the destruction of the old by fire, 2 Peter iii. 1—13. The book of Revelation shews, that the same consequence may be expected after the general resurrection and the general judgment: and yet that the Millennium is previously to be transacted.”

3. “Thirdly,” continues Mr. Greswell at p. 264, “it is usual with the apostles to say some things by way of condescension (*συγκαταβητικῶς*): to identify themselves with their immediate hearers, and with things which do not properly concern *them*: to express many propositions, as if universally applicable, which do not in reality apply to the majority, and hold true in general, though they may require to be restricted in part. . . . *On the principle of such a condescension, we might explain those passages, which speak of the general judgment as a time and occasion, when Christians as such, both good and bad, are alike to stand and alike to give account, along with the rest of the world, before the tribunal of Christ; consistently with the Millenarian doctrine, that the good and faithful of either dispensation will be raised by themselves, and be assured of their final salvation, before the general resurrection and general judgment took place.* Such passages are Rom. xiv. 10—12. 2 Cor. v. 10. Cf. Acts xvii. 31. 1 Peter iv. 5, 6. John v. 20—30: xi. 24—26.”

4. These two last “observations” seem to me necessarily to involve us in one of two very doubtful alternatives: either we must grant that that portion of the Bible which has been demonstrated to contain the clearest and the fullest statements of divine truth must, after all, be interpreted by those portions whose teaching is both less clear and less full:—or we must concede that Scripture itself taken as a whole is not that sufficient

record of the divine will which we have hitherto been taught to believe that it is. Nor can the points respecting which this uncertainty is introduced into the teaching of God's word be deemed unimportant. They are, as we have found Mr. Greswell observing, "some of the most remarkable" "of needful truths."

Surely we may pause, and ask whether there is not some fundamental error in that process of reasoning which issues in such results. That error lies, I believe, in this: Instead of coming to the Epistles last, Mr. Greswell should have begun with them first.

II. But the Epistles do not stand alone in their protest against the Pre-Millennial tenet: accordingly Mr. Birks has another principle, by which to remove certain Gospel difficulties connected with judgment to come. The principle is that of "sacred" or "prophetical perspective."

1. Having, in his sermon on the First Resurrection in the Bloomsbury Lectures for 1843, at p. 229, conceded the fact, that neither the declaration at the close of Matt. xvi, nor the parables of the tares, the draw net, and the sheep and goats, "reveal to us any interval between the sentence on the righteous and the wicked," he asks, "How then shall we reconcile these words of our Lord with his own true saying, revealed to the beloved disciple?" He replies, "By one simple maxim, which runs through all the inspired predictions. That maxim may be styled the law of sacred perspective. It is in prophecy, as it is in the natural landscape. Events, while remote, are grouped together on the far horizon, catch the gleam of the same distant sunlight, and are blended in one common vision of glory or judgment." The same principle is enunciated, though for a different purpose and after a more accurate method, and therefore with a more satisfactory result, in the Elements of Sacred Prophecy, p. 186.

2. Now it is well to observe, that this law of sacred

perspective is, after all, (like Mr. Elliott's "binary stars," *Horæ Apocalypticæ*, vol. iv. p. 208,) only an illustration of a principle pre-assumed, but not, on that account, always the less influential, nor the less calling for severest scrutiny. Nor, before I proceed to examine it, can I forbear remarking, that if in Mr. Greswell's "observations" we have the elements at least of traditionism, we have in Mr. Birks' "law," as applied to the parable before us, those of developement. The very idea itself of perspective, suggests the thought. Nor has Mr. Birks himself shrunk from enunciating it in words, though it is referred by him to another part of the Millennial subject. Speaking of "the eternal kingdom," with its "boundless vista of triumphant love, in countless numbers of redeemed ones of mankind," he says, (*Outlines*, p. 353, 354,) "the direct assertions of it in Scripture are so numerous, that it may well surprise us how the eyes of Christians could be holden so long from seeing it; *and we can only rest in the belief that God, for wise reasons, reserves the development of less necessary truths, actually made known in his word, until the fit season has come for their wider promulgation.*"

It will not do to point out, as a justification for language like this, how, in the Old Testament, as the time of the promise drew nigh, predictions became more and more minute, more and more distinct. That is perfectly true, as may be seen by comparing Gen. iii. 15, with Isaiah liii. But then there was always a concurrent inspiration. The case is far otherwise now. The picture is complete. Revelation is finished. We must study the written word as it is.

Nor may we venture to allege the prediction in Daniel xii. 10, "the wise shall understand," as proof that we are right in interpreting some of Scripture's very clearest statements in a sense manifestly abhorrent to their natural meaning, unless we are prepared to claim for ourselves a mission and an inspiration similar to those

conferred on the prophets and apostles themselves. The prophecy in question need not, and probably does not, declare any thing more than what has been realized from the beginning of the Gospel;—namely, that both among Jews and Gentiles, they only understand Christ and his Gospel who have received wisdom from above. See John vi. 45: viii. 47: xviii. 37: 1 Cor. ii. 7—12: 1 John ii. 20, 27: v. 20.

3. But to return to the illustration itself. Mr. Birks, in his *Elements*, is perfectly right in stating after Bengel, that “prophecy is like the painting of some landscape, which, in the foreground, notes distinctly the houses, bridges, and hills; but, in the distance, *contracts into narrow compass, valleys and mountains of widest extent.*” But surely it is one thing to contract the spaces in a long vista, and another thing to obliterate those spaces altogether. Is not this the very acme of good perspective drawing, to preserve the distinction of distant parts in spite of their extreme minuteness? Nor will any one who has ever gazed upon the sunny landscapes of Italy deny that herein, as in every thing else, nature far surpasses art. But this will not answer the purpose of those who still apply the law of sacred perspective to the parable before us. With them there must be not minuteness only, but *fusion* also in the distances. For in that parable, intervals have disappeared altogether. No one looking with a single eye at the prophetic picture drawn in Matt. xxv. 31—46, would for a moment imagine that more than ten centuries of time *separate* the judgment of the sheep from the judgment of the goats. Now there cannot by any possibility be a fault in the lines of the prophetic draughtsman: the error then must be sought for in the reasonings of the uninspired observer.

4. I speak of those “who *still* apply the law of sacred perspective to the parable before us,” for Mr. Birks has (in his *Outlines*, p. 241.) withdrawn his adhesion to

that exposition, and substituted for it the idea, that the judgment in question is a catholic and final assize,—“the climax and close of the great work of judgment which the Lord begins to execute when he returns in glory.” On this hypothesis “the Millennium is implied in the phrase, ‘then shall he sit upon the throne of his glory.’” Here, once more, we may well ask, “who, looking with an unbiassed eye at the prophetic picture, would for one moment imagine, that the ‘coming’ of the Lord with his ‘holy angels’ was, after all, to precede by one thousand and one, two, or even three hundred years, the gathering before him of all nations and the great assize? who would imagine that the righteous, who are then rewarded, had already been for all that period in the certain possession and enjoyment of the kingdom upon which they are now invited to enter? for the Millennial kingdom is, in fact, but the first instalment of eternal bliss?” Surely the difficulty of receiving this explanation of the parable is not less than that of receiving Mr. Dallas’s account of the opening of the books in Rev. xx! See note z on page 204.

NOTE AA, page 241.

“You deprive of all their force as weapons of ministerial warfare the many statements, which in Scripture’s most unfigurative portions set forth the terrors of the great assize.”

Mr. Maurice has, in his Theological Essays, endeavoured to set aside this great assize altogether. He accomplishes his task by an accustomed process, which reminds one forcibly of the words of St. Paul, when (in Eph. iv. 14.) he speaks of a certain “*κρυβεῖα τῶν ἀνθρώπων*, whereby they lie in wait to deceive.”

He first disparages the doctrine as one which, to his thinking, is but ill adapted for the end for which he

supposes it to be designed; namely, the general amelioration of mankind. He then, secondly, brings forward the certain truth that God is governor among the nations,—that in the case of each individual he is about his bed, and his path, and spies out all his ways. He then substitutes the latter for the former judgment; affirming that he has only carried out the principle for which Pre-Millennarians contend, but of which they have not, he declares, discovered the true application.

Upon this let us observe, First, that the Gospel is not intended by God to be merely an instrument for the social regeneration of human kind. It is true, that wherever the Gospel prevails, there man's social condition is marvellously ameliorated. But this is the indirect effect of its exhibition. Its primary object and end is the salvation of souls. Hence we that are ministers shall best accomplish the moral and social good of our fellows, by aiming at the true end of our ministry; namely, the taking out from among the Gentiles a people to the name of our Lord;—a people who by tenderness of conscience, strength of faith, fervency of love, and fruitfulness in all good works, shall 'glorify their Father which is in heaven.'

But how shall we compass this end? We cannot effect it. The work is that of God himself. He uses our ministry as his instrument. We have but to preach as he bids us, and he will bless us.

And this leads me to remark, Secondly, that God himself has put into our hands the very weapon which Mr. Maurice decries. Let the reader refer to Acts x. 42. in conjunction with Matt. xxv. 31—46: John v. 26—29: xii. 48: Acts xvii. 30, 31: Rom. ii. 12—16: xiv. 10—12: 2 Cor. v. 10, 11. and say whether I am not right.

Nor is that weapon ineffectual. At Athens itself souls were converted by it. See Acts xvii. 31, 34. And when Paul "reasoned of righteousness, temperance, and judgment to come," even "Felix trembled." Acts xxiv. 25.

The following extract from Moffat's *Missionary Labours and Scenes in Southern Africa* (p. 404, 405.) is another striking exemplification of the power of this portion of divine truth even upon a carnal mind. Mr. Moffatt is describing an interview he had with a native African prince.

"In the course of my remarks, the ear of the monarch caught the startling sound of a resurrection. 'What!' he exclaimed with astonishment, 'what are these words about? the dead, the dead arise!' 'Yes,' was my reply, 'all the dead shall arise.' 'Will my father arise?' 'Yes,' I answered, 'your father will arise.' 'Will all the slain in battle arise?' 'Yes.' 'And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles, again revive?' 'Yes; and come to judgment.' 'And will those whose bodies have been left to waste and to wither on the desert plains, and scattered to the winds, again arise?' he asked, with a kind of triumph, as if he had now fixed me. 'Yes,' I replied, 'not one will be left behind.' This I repeated with increased emphasis. After looking at me for a few moments, he turned to his people, to whom he spake with a stentorian voice:—'Hark, ye wise men, whosoever is among you, the wisest of past generations, did ever your ears hear such strange and unheard of news?' And addressing himself to one, whose countenance and attire shewed that he had seen many years, and was a personage of no common order, 'Have you ever heard such strange news as this?' 'No,' was the sage's answer; 'I had supposed that I possessed all the knowledge of the country, for I have heard the tales of many generations. I am in the place of the ancients, but my knowledge is confounded with the words of his mouth. Surely he must have lived long before the period when we were born.' Makaba, then turning and addressing himself to me, and laying his hand on my breast, said, 'Father, I love you much. Your visit and your presence have made my heart white

as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot arise! The dead must not arise!" "Why," I enquired, "can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not add to words, and speak of a resurrection?" Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, "I have slain my thousands, and shall they arise?" Never before had the light of divine revelation dawned upon his savage mind, and of course his conscience had never accused him, no, not for one of the thousands of deeds of rapine and murder which had marked his course through a long career."

NOTE BB, p. 288.

"Then, it is alleged, and not till then, shall that oeconomy of universal reparation have place, which shall adequately vindicate the justice of Jehovah from the aspersions of six thousand years."

Mr. Greswell concludes his able dissertation on the Millennium with a statement of some "positive uses, which might be sufficient, *a priori*, to warrant" us in expecting such a dispensation.

First, he says, (Parables, vol. i. p. 453—462,) "the interposition of such a dispensation as the Millennary, before the termination of the present world, is necessary to reconcile the facts of its actual constitution, with the nature of its original beginning; and to vindicate the majesty, goodness, and omnipotence of its Creator."

Now, without venturing into the deeps upon which these observations so closely border, I may content myself with affirming, that "the majesty, goodness, and

omnipotence of the Creator" will be more than vindicated, without the intervention of the Millennium at all.

Vindication would seem to imply the existence of intelligent beings, who have been cognizant of the original affront offered to Jehovah by the malice of the evil one. Those intelligent beings must be angels or men. Now be it remembered, that holy angels and saved men do at this moment exult in that "manifold wisdom of God," which has educed from the ruins of the fall such an harmonious exhibition of the divine attributes as could not otherwise have been manifested. How much more will they do so when, on the morning of the resurrection, the whole Church triumphant shall enter upon the possession of that new heavens and new earth wherein dwelleth righteousness.

And then also shall even evil angels and lost sinners (if such be the will of God) be compelled to confess, that if the vessel has been marred in the hands of the potter, it has only been marred to be formed again in transcending glory. "If such," I say, "be the will of God," for it is, I think, too often assumed, in controversies like the present, that Jehovah is concerned to vindicate his ways to the reason even of his rebellious creatures. But does Scripture sanction the thought? I trow not.

Nor can it well be conceded, that the Millennium would be an ample vindication of Jehovah, when it is considered that it is but a return for one thousand years to a state, which, on Mr. Greswell's hypothesis, was originally intended to exist probably for eternity; the whole human race being trained up for and, it would appear, successively translated into heaven.

But, quitting this point, I may advert, for a few moments, to a second alleged use of the Millennial œconomy. It is only by some such dispensation, says Mr. Greswell, that the principle of justification by faith can be reconciled with the law of reward according to works. (p. 462—479.) The reward according to works

will, he thinks, be bestowed, of debt, during the Millennium; while salvation by faith will be equally enjoyed by all the redeemed during all eternity.

I will not enter upon the question, whether there will be degrees of reward in a future state.

But I must remark, that the idea of works meriting reward, whether in the Millennium or in Eternity, is scarcely consistent either with Scripture or with the Articles of our Church.

Surely the believer is, according to Scripture, justified by faith without (*χωρίς*, apart from, independently of) the works of the law. (Rom. iii. 28.) The meritorious obedience and death of Christ are the sole and only (not the supplementary) ground of his acceptance. Nor can any of his works be pleasing to God until he is himself fully justified. (See Articles XI and XIII.)

If then any reward be bestowed according to works, the idea of all merit as the procuring cause thereof is wholly excluded, whether that reward be conferred on earth or in heaven. It is and must be in either case, one of grace, not one of debt. The Millennium therefore is not necessary on this account.

But, Mr. Greswell would rejoin, "granting this to be true, I must remind you, that the saints in heaven will be *ισάγγελοι*, equal to and like the angels. Now there is no subordination of rank among the angels. Therefore can there be none among the glorified saints. Hence gradations of bliss can have no place in heaven. They must therefore," he proceeds, "be enjoyed in a previous condition answering to the Millennial state."

But is it certain that there are no ranks among the hierarchy of heaven? And, even if this were granted, can the word *ισάγγελοι* be justly made to bear the conclusion that is built upon it, that human nature will become, to all intents and purposes, angelic?

NOTE CC, p. 288.

“The prominency thus given to temporal retribution is little in accordance with the high spirituality of the law of Jesus Christ.”

“This reign of Christians upon earth agrees not with the genius of Christian faith, or with the nature of Christian promises, or with that frame and temper of spirit it requires from the professors of Christianity. For,

“1st, The Christian is represented as one who is entirely dead to the world, and to the things of the world; one who is not to love it, or the things of it, who is to use it as if he used it not, as one whose conversation is in heaven, Phil. iii. 19, and it is made the character of one who is an ‘enemy to the cross of Christ,’ that he ‘minds earthly things;’ whereas, if this be a true Gospel promise made to Christians for their consolation and encouragement, under the troubles of this present world, that they shall, after this life ended, live again on earth a life of indolence, and peace, and plenty, in the enjoyment of the goods of fortune: if this be one great part of the reward which God hath promised to those that suffer for his name, sure it becomes them to have their minds and their affections set upon it, to live in expectation of it, and to desire to enjoy these goods of fortune, this peace and plenty upon earth; and it would rather be the character of those who bear the cross, in prospect of these blessings, to mind earthly things. That, saith St. Paul, which makes the sufferings of this present world so light in us, is this consideration, that ‘we look not at the things which are seen, but which are not seen,’ not at things ‘temporal,’ but ‘eternal,’ 2 Cor. iv. 17, 18. even at an ‘house not made with hands, eternal in the heavens,’ ch. v. 1.

“Whereas if this be one of the great and precious pro-

mises contained in the Gospel, and made for the encouragement of Christians to suffer for Christ's sake, they must then look not only at things eternal, but things temporal; or for a temporal house on earth, as well as one eternal in the heavens, for their supposed reign on earth will be but temporal.

“Again, the exhortation of our Lord, in his admirable Sermon on the Mount, runs thus; ‘Lay not up for yourselves treasures upon earth, but lay up treasures in heaven, for, where your treasure is, there will your hearts be also,’ Matt. vi. 19—21. And again, ‘provide yourselves bags that wax not old, a treasure in the heavens that faileth not,’ Luke xii. 33, 34. St. Paul exhorts all that are risen with Christ to ‘set their hearts and their affections not on things on the earth, but on things above, where Christ sitteth at the right hand of God,’ Col. iii. 1—3; and that, because they are dead with Christ unto these worldly things, and their ‘life is hid with Christ in God;’ so that when ‘Christ, who is their life, shall appear, they shall appear with him in glory.’ And yet, if our Lord Christ in that very sermon, as the Millennaries suppose, encouraged them to suffer with patience and meekness upon this consideration, that they ‘should inherit the earth,’ and had pronounced them ‘blessed’ upon this account; surely they might have suffered upon this very prospect of laying up for themselves treasures upon earth in this Millennium, and might have had their hearts and affections placed upon them; for wherefore are they bid to lay up treasures in the heaven, and to set their affections on things above, but because these are the blessings promised as the reward of Christian piety and patience. If then these blessings to be enjoyed on earth after the Resurrection, be one great part of the reward which God hath promised to the piety and patience of the Christian, what reason can be given why he should not seek, and set his heart upon them also? If it be so great a privilege to

have a part in the first Resurrection, to enjoy this indolence, peace, and plenty upon earth, that the apostle styles them 'blessed, who have a part in it,' should they not seek and set their hearts upon that very thing in which their happiness consists? And yet the comfort which our Lord and his apostles do afford these Christian sufferers is only this, that 'great is their reward in heaven,' Matt. v. 12. Luke vi. 23; that, when they are 'tried, they shall receive a crown of life,' James i. 12; and that they 'have in heaven a better and more enduring substance,' Heb. x. 34, which, as it placeth the reward and comfort of Christ's suffering members not on earth, but in the heavens, and so gives us just reason to conclude our Lord and his apostles knew nothing of this reign on earth, or thought it no great matter of their consolation; so did it give occasion to the ancients to conclude thus: 'If the inheritance of martyrs be in heaven, their reign on earth can be no better than a fable.'

"Moreover, it is evident, that all the ancient patrons of the Millennium held, that Abraham, Isaac, and Jacob, and all the Patriarchs and Prophets, were to be sharers with the Christians in this reign on earth, and that then would the promised Canaan be made good to them. Whereas the apostle plainly tells us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for an heavenly country; 'they confessed,' saith the apostle, 'that they were strangers and pilgrims upon earth, that they were not mindful of that country whence they came out, but sought a better country, that is, an heavenly.' Heb. xi. 13, 16.

"Since then these holy Patriarchs, and choice friends of God, not only sought not after, but even disdained any inheritance on earth; seeing the only country they did expect and look for was an 'heavenly country:' seeing this only was the inheritance God, as their God, provided for them, and therefore that only which they

were to enjoy at their resurrection, when they completely were to be made and treated as the sons of God; surely in vain must Christians hope for any reign on earth with them, who, professing themselves pilgrims and strangers in it, declared they were not mindful of such an habitation in the land of Canaan, and who are at the Resurrection to be made 'like the angels,' and to enjoy not an earthly, but that 'heavenly country,' which God hath graciously prepared for them. In a word, to foretell times of peace and plenty to succeeding ages, to raise the expectation of a people whose backs are bowed down, and have been long enslaved and afflicted, is very suitable to this divine oeconomy; but to promise plenty, and the goods of fortune, as the reward of Christian piety and patience, and let them know that, if they suffer for the sake of Christ, he will be sure to raise them up to plentiful enjoyments of the goods of fortune; this is too mean, too much beneath the sublime spirit of Christianity, to be one of her great and precious promises." Whitby, *True Millennium*, chapter iv. Arg. iii. §. 3. p. 27, 28.

NOTE DD, p. 301.

"Incongruities of the personal reign."

That the doctrine of the personal reign is felt, even by its patrons, to involve very serious incongruities, is most plain from the confessions of some, and the contrivances of others.

I. Thus, with regard to the dishonour inflicted upon the Lord Jesus by degradation to an earthly kingdom, we find Dr. Burnet (*Theory of the Earth*, vol. ii. p. 308.) writing as follows: "The personal reign of Christ upon earth . . . is a thing incongruous. . . . That Christ should leave that right hand of his Father, to come and pass a thousand years here below, living upon earth in an heavenly body: this, I confess, is a thing I never could

digest. . . . I am apt to believe, that there will be then a celestial presence of Christ, or a Shekinah, as we noted before: as the sun is present to the earth, yet never leaves its place in the firmament; so Christ may be visibly conspicuous in his heavenly throne, as he was to St. Stephen, Acts vii. 55, 56. and yet never leave the right hand of his Father." Thus again Joseph Mede says, (Remains on the Apocalypse, Works, p. 749.) "The presence of Christ in this kingdome shall no doubt be glorious and evident: yet I dare not so much as imagine (which some ancients seem to have thought) that it should be a *visible converse* upon earth. For the kingdome of Christ ever hath been and shall be Regnum Cœlorum, a kingdom whose throne and kingly residence is in heaven. There he was installed when 'he sat down on the right hand of the Majesty on high,' Heb. i. and there, as in his proper Temple, is continually 'to appear in the presence of his Father to make intercession for us,' Rom. viii. 34. with Heb. ix. 24."

The expedient however thus suggested by Mede and Burnet, involves them in the difficulty so well pointed out by Whitby, (True Millennium, chapter iv. §. 1. p. 23); "Can it," he asks, "rationally be supposed, that those *spirits of just men made perfect*, which are now with Christ, Heb. xii. 23. and, being *absent from the body are present with the Lord*, 2 Corinth. v. 8. Phil. i. 23. should leave those blessed mansions, or quit that happy state, to live on earth again a thousand years? That they who are already *entered into rest*, Luke xxiii. 43. and who enjoy all the delights and satisfactions which *Paradise* itself affords, should quit that station to enjoy peace and plenty upon earth? Can they expect to be more righteous and holy, or to have more divine and heavenly speculations, or better company, or a more full fruition of their Lord on earth, than they enjoyed in *Paradise*? If not, who can imagine that God should thus degrade them after so long enjoyment of those happy regions, or

that they should voluntarily quit those mansions for any temporal enjoyments of the body, any meat, or drink, or earthly pleasures, which they had formerly denied themselves, and were even dead to whilst they lived here; or for any temporary converse upon that earth, in which they only lived as '*Pilgrims and Strangers*,' still 'looking for a better country, that is, an heavenly'? Heb. ii. 13, 16."

II. Modern Pre-Millennarians have, for the most part, adopted an intermediate course, for they expect the Lord and his Church to dwell in mid air between heaven and earth. This expedient, however, appears to me greatly to degrade Him, while it does not sufficiently exalt the living, and positively lowers the departed saints. Nor does it really overcome the difficulties of the case. See however, on this point, Lecture VI. p. 312—315.

Nor must it be forgotten, that herein, as themselves confess, these excellent men have departed from the teaching of that primitive antiquity, to which they so frequently appeal.

III. Not so however Mr. Greswell. His Millennium is wholly transacted on earth. For he contends for such a state of things as shall be an exact counterpart of the bliss of Paradise.

But hereby he is involved in very serious incongruities indeed. The Lord and his risen saints, according to this author, literally eat and drink at his royal table in his kingdom, nor can I find a single word which forbids the expectation, that those Millennial saints shall also marry, and be given in marriage.

Jerome, as cited by Mr. Greswell, had taunted the ancient Chiliasts with expecting a sensual Paradise, in which they should enjoy "*epulæ, pocula, et connubia*." Our author meets him; but how? By the assertion, that what was holy and pure and good in Paradise, may be holy and pure and good again. "The members of the body, the natural organs of the various senses, are the gifts of our

Creator, as much as the endowments of our spiritual and intellectual part. The first pair of the human race were formed in the possession of them all, before the purity and perfection of their original constitution had been depraved and corrupted by the effects of the first transgression. Were they endued with any thing, which they were not intended to have used; or the use of which, under such circumstances, would necessarily have been sinful?" (Parables, vol. i. p. 429.) But I will not prolong the quotation. It is quite true that Mr. Greswell does not distinctly handle the subject of "connubia." But, as he pronounces no express condemnation of the thought, so he removes out of the way the great Scriptural objection to it. Our Lord said to the Sadducees, (in Matt. xxii. 23—33: Mark xii. 18—27: Luke xx. 27—40.) "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." On this Mr. Greswell observes, (vol. i. p. 259, 260.) "We do not know that mankind will become ἰσάγγελοι, that is, equal, or like unto angels, after the first resurrection, if by being equal to angels is meant the transition of flesh into spirit: but we have our Lord's assurance that they will do so, after that resurrection of which the Sadducees were asking, and he was speaking: viz. the general one." See also page 268 of this volume.

I trust that I have not misunderstood Mr. Greswell. Supposing however that I have not, I may venture to ask, whether the serious evils involved in his expectation are in the least degree obviated by the assertion, that such enjoyments as are now alluded to were lawful and holy in Paradise. For be it remembered that they cannot be viewed in the abstract; they must be viewed in their bearing upon minds constituted as, alas! ours now are. For Millennial bliss is, according to Mr. Greswell, (Parables, vol. i. p. 479, 480.) the only tangible reward that Scripture proposes to our view. If this be the case, and

if Millennial bliss contain all the goods of earthly fortune, for these also are, in Mr. Greswell's opinion, a constituent part of that bliss, (see *Parables*, vol. i. p. 444—450.) and also such corporeal ingredients besides as are here specified, is it possible that it can have a purifying effect upon the heart?

Surely we have good reason to retrace our steps, and to return to the plain words of the Holy Ghost, when he assures us, in the fifteenth of the first of Corinthians, concerning the body of the saint, that "it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

NOTE EE, p. 314.

"The two departments of the world to come."

Upon this as well as upon other points, Mr. Molyneux is certainly a bold speculator and a bold writer.

In Lecture III. of his "World to Come" he reminds us, that as a *celestial* future state is, by the consent of all, revealed in holy Scripture; the theory of two departments in "the world to come" will be fully established, if he can prove that a *terrestrial* future state is also propounded by the same authority.

To this task therefore he addresses himself. How does he accomplish it? By the following process. Having briefly commented on Rev. xxi. 1, 2, and 24, (see p. 255 of this volume, note n,) he lays down the position, that "the Old Testament, in as far as it predicts and prepares for the world to come, *mainly* predicts and prepares for a terrestrial state."

Of this statement his proofs may be condensed under two heads. First, he affirms, that the Old Testament is from beginning to end almost silent upon a heavenly state, while it abundantly speaks of earthly blessing. Secondly, he maintains, that the characters whose memory the Old Testament has embalmed were such as were qualified only for the inferior happiness of such terrestrial bliss.

1. Under the first head, the following are fair specimens of the evidence adduced.

p. 94, 95. On Gen. iii. 15. "For any thing we can learn from Scripture, Adam might have understood the promise to have referred exclusively to the destruction of the serpent, by whom he had been betrayed, and to his own restoration again to a perfect terrestrial state."

p. 96. On Gen. xvii. 7, 8. "The promise was subsequently reiterated to Isaac, but it was still the land of Canaan, the literal earth, and nothing else, that it embraced in itself, and presented to view."

p. 99. On the prophets in general. "It is the earth, the terrestrial state in perfection, which these alike exhibit as the final prospect."

p. 111. On the Mosaic ordinances. They seemed not "to involve any thing beyond that outward schooling and discipline, which, however efficacious in fitting its subjects for a terrestrial state, were powerless for the production of that holy and spiritual character, which is quite essential for the enjoyment of a celestial one."

p. 111, 112. "Israel's past history *on earth* is to find its counterpart in her future history *on earth*; and seems to have been therefore not only a rehearsal of, but literally a schooling for, her future and final state."

2. Under the second head, it is quite enough to quote the following assertion with regard to Isaac, Jacob, and Joseph, from p. 110; "I maintain, that as far as the revealed character and experience of these men go, nothing of real spirituality of mind, or meetness, such

as the Gospel requires and imparts, for celestial glory, is observable in them."

It is painful to have to make any remarks upon teaching like this, especially when it comes from the pen of a good man. But one is almost involuntarily constrained to ask, "What would the patriarchs and prophets themselves have said to such aspersions? and how will they brook that exclusion from the highest bliss, which (in spite of Mr. Molyneux' reservations on their behalf) must follow upon the truth of his statements?"

3. But to look into his reasoning a little;—it is obvious, that to argue from the silence of the earlier Scriptures upon any given point, to the conclusion that that point was unrevealed and unknown, is to forget two certain facts;—first, that the Author of the Bible, being one and the same gracious Spirit, had his whole work before him, and therefore oftentimes omitted in one place what he intended to set forth in another;—secondly, that meanwhile he supplied such deficiencies, so far as it was needful to salvation that he should do so, by a concurrent inspiration: see Numbers xi. 17, Nehemiah ix. 20.

4. But is Old Testament Scripture really so silent upon a future celestial state? Surely our seventh Article has determined otherwise. And do not Abraham (John viii. 56), Job (xix. 25—27), Asaph (Psalm lxxiii. 24—26), Isaiah (xxvi. 19), and Hosea (xiii. 14), confirm its testimony? Nay more, does not the Lord (Luke xxiv. 27), and his apostles (Acts xxvi. 22: xxviii. 23), appeal to those Scriptures as evidence in their behalf, when they brought life and immortality to light through the Gospel?

5. And then, with the book of Psalms before us, how can we subscribe to the opinion, that the patriarchs (e. g. Moses himself, Ps. xc. 16, 17.) shewed no spirituality of mind?

6. But why say more? For indeed was not the

eleventh chapter of the epistle to the Hebrews written for the very purpose of proving the identity, both in hope and character, of the Church before, with the Church after the incarnation? "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (v. 13, 16.)

"Certainly," says the holy and learned Dr. Owen, "men follow prejudices, and are under the influence of other corrupt opinions, so as that they advise not with their own minds, who thus express themselves concerning these holy patriarchs. Shall we think that those who were testified unto, to have lived by faith, to have walked with God, who gave themselves unto prayer and meditation continually, who denied themselves as unto all worldly accommodations, whose faith produced inimitable instances of obedience, rose no higher in their faith, hope, desires, and expectations, than these earthly things, wherein their posterity were to have no share comparable unto that of many of the worst enemies of God? . . . I no way doubt, but on the promise of the blessed seed, they lived in the faith of heaven and glory."

NOTE FF, p. 341.

"The reader, who is at all disposed to question the symbolical nature of the Revelation, will do well to consult Mr. Birks' Sacred Elements of Prophecy, chapter x. §. ii. p. 250—260."

It seems strange that any question should have arisen upon a point like this. Yet so it is. Writers have been found who contend for the application of the literal principle to the very Apocalypse itself. How far they carry

it out consistently, may be seen by a reference to the works cited by Mr. Birks in the passage above referred to. Meanwhile I may give the reader the following extracts from his valuable pages.

“(1.) The maxim of interpreting literally, if taken alone, may lead to errors quite as serious as an opposite maxim of unrestrained and perpetual allegory. What do we mean by a literal interpretation? One in which words have the same sense ascribed to them which they usually bear in daily life. Now this is one-half of the truth needed for a right interpretation of the Scriptures. The word of God is a revelation to man. To be useful to men, it must be definite and intelligible, and in this sense, literal. But it is also a revelation from God. Now, to be divine, it must contain higher truth, nobler thoughts, more full and deep conceptions, than such as man conveys to his fellow-men. Therefore, in employing human language, it must exalt and expand the meaning of the terms which it employs. It belongs to that kingdom of God which eye hath not seen, neither hath it entered into the heart of man. Hence all its messages bear this same character. They are literal, for they are given to man; they are mysterious, for they proceed from God. To rob them of their mysteriousness is just as fatal as to dissipate them into uncertain allegories.

“Now these two elements, which clearly exist in every part of Scripture, may appear, in different parts, in very different proportions. Some may be so literal as scarcely to be distinguished outwardly from a merely human history; others may be so mysterious as almost to baffle the profoundest research of the most devout and thoughtful minds, and the most diligent efforts to determine their true meaning. The book of Genesis belongs to the former class, and the book of Revelation, just as plainly, to the latter. These two principles of interpretation have, therefore, to be kept equally in view, and serve to limit and explain each other. Those allegories are to be

rejected which have no definite basis, both in the special features of the text, and the general analogy of divine truth. That literalism is to be renounced which involves a contradiction to the purified reason, or narrows and contracts the messages of God below the instincts of a holy and spiritual mind. Errors from one cause are as frequent and dangerous as from the other. From a false allegory, on the two swords of St. Peter, Popery has extracted the doctrine of the universal jurisdiction of the Roman See, with both temporal and spiritual power. By a false literalism, it has perverted the words of Christ into the senseless figment of transubstantiation—the main key-stone of all its spiritual delusions.

“Now it must be clear to every candid mind, on tracing the course of the divine revelations, that the Apocalypse, as it is the last, is also the most mysterious. Even on this ground alone, the attempt to explain it merely by the one principle of a strict adherence to the letter, must be a vain and fruitless effort. No part of Scripture plainly stands so much in need of a spiritual eye, an eagle vision, and an expectation of high and heavenly mysteries, as this last and noblest revelation, sent to the beloved apostle who bare record of the Divine Logos, and leaned upon his breast.

“(2.) But, next, the plea for the literal sense of this prophecy, as it is commonly urged by the Futurists, is entirely deceptive, and tends to convey a totally false impression of the real subject in debate. Had the revealing angel here, as in Dan. x—xii. directly conveyed a prophecy of coming events, in ordinary language and in the future tense, reason would justify the demand for a literal exposition, however this might be modified by the general tone of the celestial revelation. But the case is widely different. The book is properly and immediately a record of visions which are past, and not a prediction of events to come. There are, indeed, predictive clauses or passages interspersed; but these are exceptions, and

in general the grammatical exposition leaves us still in the past, and contains no direct account of the future. How, then, is the transition supplied? Plainly, from the opening words of the title, which tells us that the book was a prophecy of 'things which must shortly come to pass,' and that the angel conveyed it by *signs* (σημειαι) to the apostle. Now no law of literal interpretation identifies the sign with the thing signified. On the contrary, the force of language requires us to distinguish them. In some instances the two may coincide, the thing signified may be introduced by name, or described in vision, so as to become its own sign: but this is naturally the exception, and not the rule. The utmost which the literal exposition, properly so called, can do, is to place us in the position of the Seer at the time when the visions were seen. But to interpret the signs is a deeper question of spiritual wisdom and scriptural research, not of grammatical skill. The maxim of literal interpretation here ceases to apply, and the question really to be answered is the true significance of certain divine symbols, chosen to prefigure coming events. It is true that, in some cases, the sign may be the same with the object signified; but even in such instances the maxim of adopting the literal meaning has, properly, nothing to do with our conclusion; which must be drawn, purely on grounds of general reasoning, from the nature of the sign employed.

"(3.) Thirdly, the practical attempts to explain the book by the exclusive maxim of adhering to the literal sense, place the insufficiency of that maxim in the clearest light. The writers who profess to make it their guide are either hurried into palpable absurdities, or admit continually anomalous exceptions to avoid a worse evil; or else they have to commence by such limitations of the maxim, on grounds of reason, and direct consideration of the symbols, as virtually to cede the whole question in debate."

NOTE GG, p. 370.

"Matt. xxiv. 34, 35: Mark xiii. 30, 31: Luke xxi. 32, 33. I know well what efforts have been made, and those not by Pre-Millennarians only, to prove that it is by no means necessary to understand the words just cited, as confining the events foretold within the limits of the then existing generation."

Let me, in this note, first, briefly advert to these several efforts; and, secondly, submit to my reader certain additional considerations bearing upon that view of this memorable prophecy which I have myself been led to adopt.

I. And, First, with regard to the true interpretation of the saying, "Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται:" Matt. xxiv. 34. [Mark (xiii. 30.) reads *μέχρις οὗ* for *ἕως ἂν*, while Luke (xxi. 32.) omits the word *ταῦτα*.]

There is scarcely a word in this verse which has not been the subject of earnest controversy.

(a) Let us begin with the word *αὕτη*, "*this generation*."

(i) Some, referring the whole prophecy to times still future, would vary the translation thus: "*The same generation* shall not pass away till," &c: or, in other words, "all these things shall be transacted within the limits of a single generation."

To this exposition there are the following, among other, serious objections.

(α) It makes the words of our Lord to be no answer to the question of his apostles. They alluded, beyond all doubt, to the then impending destruction of Jerusalem. It is but reasonable to suppose that their Master proceeded to answer them according to their own intention. And if so, then some part at least of this prophecy must be referred to events which actually did occur within the

limits of the then existing generation. And this seems to be very generally conceded by all except the Futurists.

(β) Moreover, the events which preceded the destruction of Jerusalem by Titus did most punctually correspond to the predictions contained in the earlier part of this prophecy. (See Newton, Dissertations xviii. xix: Faber, Sacred Calendar, book ii. chapter i.) Taking then into consideration the circumstances under which the prophecy was uttered, can we for one moment doubt that those events were the true subject of those predictions?

(γ) But, further, the original Greek will not admit of the interpretation assigned to it. Neither ἡ γενεὰ αὐτῆς nor ἡ γενεὰ αὐτῆς can mean "*the same generation.*" The Greek for that is, ἡ αὐτῆς γενεὰ, *the difference depending on the arrangement of the words, and not merely on the breathing.* Αὐτός, says Buttmann, (Intermediate Greek Grammar, page 325,) "means *the same*, when it is immediately preceded by the article."

(δ) Moreover, the same words are certainly used of the then present generation in Matt. xxiii. 36.

(ii) It has however been proposed to retain the correct translation, and to refer the word "*this*" to the future generation which should be in existence when these things should come to pass: in other words, "*this*" should be "*that.*"

This translation however is at once unusual in itself, and, like the alternative rendering discussed above, incompatible with the circumstances under which the prophecy was uttered.

(b) The word γενεὰ next claims our attention.

(i) Some would vary the translation thus: "*This nation shall not pass away till,*" &c:—that is, the Jewish nation shall not perish until all these things are accomplished.

Upon this Mr. Birks (Elements, p. 227,) offers the following remarks:—"It may be questioned whether any warrant for such an use of the term (γενεὰ) can be found in the New Testament, where it is always applied

in reference to moral character, or a period of time; or else to a race of men who are all contemporary with each other. Again, the sentence thus explained would seem to imply the extinction of the Jewish nation when these events should be accomplished. And besides, no peculiar object can be assigned, on this view, for so solemn an averment; for no one supposed, among the disciples, that the Jews would be extinct before the promises of their future glory were fulfilled."

(ii) Others would render the word *γενεά* "*dispensation*." But can any authority be alleged for such a translation? We think not.

(iii) Others again would attain the same end, by translating *γενεά* "race," and referring it to the disciples of Christ. The verse before us would then be a declaration, that the succession of Christians shall not cease before the Lord returns.

This exposition, however, labours under the serious disadvantage of introducing an application of the term *ἡ γενεά αὐτῆς*, which is certainly unexampled in the New Testament Scriptures. Wherever else it occurs, it is used almost as a technical expression for the unbelieving Jews of the days in which the Lord Jesus was conversant upon earth. See, for example, Matt. xi. 16: xii. 41: Mark viii. 12: Luke xi. 29—32, 50.

(c) We come next to the word *παρέλθῃ*.

Mr. Birks (Elements, p. 228,) mentions with a measure of approval the following paraphrase of the verse before us;—"This evil and rebellious generation, the impenitent hearts of unbelieving Israel, will never *cease or be brought to repentance*, till these heavy judgments shall all have been fully accomplished. No slighter strokes of vengeance will suffice. The race of Jewish unbelievers shall not be extinct till all shall be fulfilled."

To this rendering it must be objected, that it is without precedent of New Testament, and I may perhaps add of any other, Greek. When used intransitively, the verb

παύσασθαι signifies simply to pass away, and come to an end, not by transformation, but by *real and actual* extinction. See Matt. v. 18: James i. 10.

(d) We will take next the word, *γένηται*.

This word has been held "to denote an *incipient* accomplishment merely. The words of our Lord would thus signify, that the first events of the prediction would be accomplished within that generation."

There are however serious objections to this view also.

(α) First, it diverts the words *πάντα ταῦτα* from their natural meaning, applying them to our Lord's predictions, and not to the events which were the subject of those predictions.

(β) Next, the verb here used does, when applied elsewhere to a prophecy, denote its entire fulfilment. (1 Cor. xv. 54.)

(γ) Moreover *γίνομαι* could not well admit the sense of "incipient accomplishment," in any tense but the present. The aorist is used here.

(δ) Further, "the exposition is open to the charge of uncommon vagueness... Nor is it easy to conceive why a statement so general and undefined should be attended by so impressive and solemn an asseveration." (Birks, Elements, p. 226.)

(e) I now come to the word *ταῦτα*.

Upon its true meaning turns that exposition of the verse which most commends itself to the judgment of Mr. Birks.

These are his words;—"The disciples, we have seen, propose two questions, distinct in themselves, and separate also in their apprehension of them. There was nothing (?) in their views which could lead them to identify the fall of the temple with the coming of Messiah's kingdom, though, doubtless, they might suppose the interval to be very short. Our Lord replies distinctly to both of these questions, but blends them so closely, that the transition can only be seen by a minute scrutiny, and

the key supplied in St. Luke's Gospel. Now there are, in like manner, two distinct assertions with regard to the time of the predicted events: 'Verily I say unto you, This generation shall not pass away till all *these* things be fulfilled. . . . But of *that* day and *that* hour knoweth no man, but my Father only.' These two statements bear on their face the clear marks of a designed contrast. The first seems to convey a simple revelation of the distinct time of the events to which it refers; the other, a strong declaration of the unrevealed nature of the time of the Advent."

Upon this very interesting and plausible exposition I would make a few remarks.

(α) The supposed contrast disappears along with the word *raūra* in that very Gospel, where, on Mr. Birks' hypothesis, it ought most strongly to have been brought out. For he takes St. Luke to be giving rather a paraphrase and commentary on our Lord's discourse, than the very words themselves of his prophecy. If this be really true,—and it seems very probable that it is,—then St. Luke, by dropping the word *raūra*, and wholly omitting the declaration concerning "that day and that hour," pronounces against the supposed distinction, and declares that the whole predictions of the chapter must be fulfilled within the duration of the current generation.

(β) Again, such a contrast as is supposed between verses 34 and 36 of Matt. xxiv. would seem to require a contrast equally strong in the previous part of the prophecy between the predictions which are allowed to relate to the destruction of Jerusalem, and those which are said to refer to the "end of the age." But does such a contrast exist?

Yes! it is replied. For St. Luke the paraphrast inserts somewhere between verses 19 and 29 of Matt. xxiv. the following among other words,—“they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of

the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.)

But may not St. Luke be doing exactly what we have already shewn (Note J) that the sacred writers are apt to do,—may he not be pressing onward in his narrative in v. 24, while in the 25th verse he retraces his steps, and resumes the broken thread of his prophetic discourse?

Nor, with the word *εὐθείας* before us in Matt. xxiv. 29,—following as it does upon the gathering of the (Roman) eagles around the (Jewish) carcase,—can we doubt that some such explanation of the passage is needful. For surely that word permits not the intrusion of eighteen or nineteen centuries between v. 19 and 29 of Matthew xxiv.

Nor are St. Mark's words much less precise. He speaks in verse 22 of "false Christs and false prophets," and then, after a word of caution in v. 23, thus proceeds in verse 24, "But in those days, after that tribulation, (*ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην*), the sun shall be darkened, and the moon shall not give her light." Can "those days" and "that tribulation" be any other than that which has been just described, namely, the tribulation preceding the destruction of Jerusalem?

(γ) I know that Mr. Birks proposes to divide the "affliction" of Matt. xxiv. 21 and Mark xiii. 19 into two parts, namely, that which fell upon the Jews at the first sacking of Jerusalem, and that which shall yet fall upon them at the (expected) future crisis of Jacob's trouble. But what ground is there for such an assumption? Surely the words *διὰ τοὺς ἐκλεκτοὺς κολοβαθήσονται αἱ ἡμέραι ἐκεῖναι* cannot with propriety be taken to speak of interruption and suspension. And yet this is almost what Mr. Birks proposes. (Elements, p. 217—220.) "*Κολοβῶ*," says Schleusner, "(1) proprie, *mutilo, detruncō, amputo*, a *κολοβός, mutilus, mancus, truncatus*, (Xenoph. Cyrop. I, 4. 11.) hocque a *κολούω amputo, decurto*. Sic legitur in vers. Alex. 2 Sam. iv. 12. *καὶ κολοβοῦσι τὰς χεῖρας αὐτῶν*,

καὶ τοὺς πόδας αὐτῶν. (2) *decurto, contraho, abbrevio*,
 Matt. xxiv. Marc. xiii. sæpius non legitur in
 N. T."

(8) I may perhaps here remark, that both Mr. Faber and Mr. Birks allow their reasonings concerning this memorable prophecy to be too much influenced by a supposed reference to the fourteenth of Zechariah in the question of the apostles. But what ground have we for believing that any such allusion was meant? Surely none sufficient for the construction of an argument. The only points upon which we can legitimately argue are the words of the chapter itself, as taken in its connection with the apostolic question. To those points, therefore, I have confined my own observations.

We are then compelled, on a full review of all the evidence, to fall back upon the *primâ facie* view of the verse before us, and to believe that in it our Lord declares that his whole prophecy was to be fulfilled within the limits of the then existing generation.

II. But this leads me to speak, Secondly, of certain considerations bearing upon that view of the prophecy on the Mount of Olives which I have been led to adopt.

(a) Let it then be noticed, that the imagery employed, on this hypothesis, to prefigure the overthrow of the Jewish Church and nation, is employed strictly according to reason and precedent.

But here let Mr. Faber be heard;—he thus writes in his Sacred Calendar, (book ii. ch. i. vol. i. p. 225—299.)

"God, though invisibly, is not therefore the less efficaciously, the moral governor of the world which we inhabit. In this character, as the Psalmist remarks, 'his judgments are in all the earth.'

"But, while God's dealings even with *individuals* may all be thus viewed, as essentially judicial, or as the result of a fixed system of operative interference; his dealings with *nations* are yet *more* strictly and *more* properly so many acts of direct judgment; for, since nations, as

nations, exist only in the *present* world; it is clear, that in this *present* world only can they be judged.

“Such being the case, the judicial punishment or destruction of a nation is, to *that* nation, the day of judgment, or the great day of the Lord’s controversy, or the day of the Lord’s judicial advent: for, in the very nature of things, to no other judgment can a nation, *as* a nation, be subjected.

“This circumstance has introduced a system of very peculiar phraseology into the writings of the Hebrew prophets.

“Wicked *nations* have their day of judgment *in* this world; when, in their national capacity, they are arraigned and convicted and temporally punished: wicked *individuals* have their day of judgment *at the end of* this world; when Christ, at the time of his second advent to judge both the quick and the dead, will finally pronounce upon each person his irrevocable sentence of happiness or misery. The similarity of these two judgments, in regard to *principle*, could not be overlooked; hence, in a mode of composition, which specially affects hieroglyphical grandiloquence, we shall not wonder to find, that all the solemnities of the future *literal* day of judgment, such as the second Advent of the Messiah, the erection of his dread tribunal, his awful session as an universal judge, his infliction of punishment upon the impious, and his award of retribution to the pious, should be employed, symbolically, to represent the *temporal* judgment of a wicked nation, and the *temporal* deliverance of God’s faithful people, on this present sublunary globe. In short, the literal future judgment both of the quick and of the dead, and the literal second advent of Christ with the clouds of heaven, are poetically though appropriately used, as a type or symbol or hieroglyphic of *any* eminent judgment, inflicted here below, upon *any* impious nation or community, through the instrumentality of those *secondary*

causes which God may be pleased to call into effective action.

"Of this remarkable phraseology, instances occur perpetually in the mystic volume of prophecy: and, respecting its true import, we cannot doubt; because the requisite explanation has been afforded by the occurrence of the predicted event itself.

"Thus, if Babylon is to be destroyed by the instrumentality of the Medes and Persians: the great day of the Lord is said to come, (Is. xiii. 1—13.) the sun and moon and the stars are darkened, the heavens are shaken, and the earth is removed out of its place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Thus, if Egypt is to be judicially visited, (Is. xix. 1.) behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence; and the heart of Egypt shall melt in the midst of it. Thus, if Assyria is to be punished, (Is. xxx. 27—33.) behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy; he causeth his glorious voice to be heard, and sheweth the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, and with scattering and tempest and hailstones; through the voice of the Lord, the Assyrian is beaten down: Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

"In all these, and in numerous parallel cases, the language is purely *figurative*. God's *temporal* judgments upon the nations are abroad; and, therefore, of such *temporal* judgments, the *literal* future day of judgment, and the *literal* second advent of the Lord, are employed, as the conventionally fixed symbol or hieroglyphic. When Babylon, and Egypt, and Assyria, were respec-

tively visited, it is clear, that nothing *supernatural* occurred. Yet, to express these matters, the day of judgment and the second advent of the Lord are not thought to be images too magnificent. They are employed only as parts of a regular and determinate system: and, whatever ideas of undue exaggeration they may convey to the minds of those, who either have never studied the subject, or who have studied it but superficially, they were, to the pupils of the Hebrew prophetic school, well known, in such usage, to be nothing more than mere conventional hieroglyphics.

"From the prophets of the Old Testament the same phraseology passed to the prophets of the New Testament; and, accordingly, Christ himself, the greatest of prophets, and the divine inspirer of all other prophets, distinctly teaches us how we ought to understand *any* predicted *judicial* coming on his part, which stands *chronologically* distinct from his *literal* second advent to judge both the quick and the dead at the final consummation of all things. When it was promised to St. John, that he should tarry until the coming of the Lord; the promise was fulfilled, not by the apostle's living to the day of the *literal* second advent, and consequently (as the saying went erroneously abroad among the brethren) by his exemption from the death of the body; but by his living to witness the *figurative* coming of the Lord to destroy Jerusalem, and to dissolve the Jewish polity, through the merely human agency of Titus and the Romans."

(b) At the same time let me not be thought to affirm, that we can learn nothing concerning the day of final judgment from the august passage before us. Far from it; for if the imagery be borrowed from that dread assize, then have we that very catastrophe itself, in part at least, depicted. And thus did the Lord, while his primary subject was the destruction of Jerusalem, use language from which his Church might ever, with the greatest

propriety, take warning as she looks onward to the end of all things.

(c) I have throughout the course of these lectures avoided complicating my subject, by introducing the much disputed question of "double senses" in prophecy. If such however there be, then I may observe that here we have a very remarkable example.

Such was the opinion of Bishop Warburton. Let me conclude this note by citing some of his words. They may perhaps satisfy my reader, that, even on the hypothesis of a future Millennium, we may apply the chapter before us to the judgment day, without making the coming of the Son of man to be Pre-Millennial. For it may speak both of the overthrow of the Mosaic œconomy, and of the end of all things, without at all treating of the *interval* between the figurative coming of the Lord to destroy Jerusalem, and his literal coming to judge the world.

But let us hear the Bishop himself, as he speaks in his "Divine Legation." (Book vi. sect. vi. vol. iii. p. 211.) "That Jesus prophesies of the destruction of Jerusalem, appears from the concluding words recorded by all the three Evangelists. 'Verily I say unto you, that *this generation* shall not pass away till all these things be done or fulfilled.' Hence, by the way, let me observe, that this fulfilling in the *primary* sense being termed the fulfilling all, seems to be the reason why St. John, who wrote his Gospel after the destruction of Jerusalem, hath omitted to record this prophecy of his Master.

"That Jesus at the same time speaks of the destruction of the world, at his coming to judge it, appears likewise from his own words recorded by the same Evangelists. 'But of that day and hour knoweth no man; no not the angels of heaven, neither the Son, but the Father.' For if the whole be to be understood only of one single event, then do these two texts expressly contradict one

another; the first telling us that the event should come to pass near the close of that very generation; the latter telling us that the time is unknown to all men, nay even to the angels and to the Son himself: then does the last quoted text expressly contradict the prophecy of Daniel, that very prophecy to which Jesus all the way refers; for in that prophecy, the *day and hour*, that is, the precise time of the destruction of Jerusalem, is minutely foretold."

NOTE HH, p. 378.

"I may safely affirm, that the question of the relative position of chapters xix. xx. mainly hinges upon the true significance of one single symbol; the symbol, namely, of Satan's binding."

That I am right in this observation, will abundantly appear from the following analysis of Synchronisms IV. and V. of Part II. of Mede's "*Clavis Apocalyptica*." Many of the points in Vitringa's proof, that Rev. xx. chronologically follows Rev. xix. will come before us as we proceed.

I. The object proposed by Mede in Synchronism IV. is this;—to prove that the thousand years of Satan's binding must be sought for, (1) in the times of the seventh Apocalyptic Trumpet, and (2) in the period which follows the destruction of the Beast, described in Rev. xix.

1. The method by which the first of these points is established, is as follows.

i. Satan, it is affirmed, is not bound at ch. xiii. 2, 3, 4; for he is there represented as giving to the beast with seven heads and ten horns, "his power, and his seat, and great authority."

ii. Nor is he bound, it is further observed, at ch. ix. 11; for he is there represented as the leader of the locusts which issued from the bottomless pit.

iii. Nor, it is further remarked, can it be thought that he is bound at ch. xvi. 13, 14; for it is out of his mouth that one of the three unclean spirits like unto frogs issues forth.

No one can question the correctness of these several statements. But is Mede equally sure of his ground in the next step he takes? "Ita," he says, "Mille anni ligati Satanæ, ut gentes amplius non seduceret, neque sub primis sex Sigillis, neque sub primis sex Tubis locum habere possunt: Ergo relinquendi sunt Tubæ Septimæ."

For be it remembered, that i. and ii. are events nearly contemporaneous, the rise, namely, of Popery and Mahomedanism. There are therefore only two epochs really before us. At the first Satan is free, so is he at the second. But what of the interval? "Denique," says Mede, "quin hæc Draconis seu Satanæ in seducendis Gentibus libertas ad ipsum usque Bestiæ excidium *perseverárit*, ac proinde fuerit sex primis tubis omnino coæva, eum dubitare neutiquam posse puto qui satis attenderit quid ab effusione phialæ sextæ factum legatur." He then quotes ch. xvi. 13, 14.

But how is this word "*perseverárit*" proven? It is the turning point of the whole argument. For may not the binding of Satan otherwise come in between the two epochs? And certainly his entire absence from the scene during the interval would favour that idea.

"But no," Mede would rejoin, "observe the working of the first beast, and then notice the rise of the other beast in chapter xiii. and say whether Satan was bound."

Who will not allow, that the whole force of this argument lies in the assumption, that the "binding" of Satan is significant of an entire suspension of his agency; a point which Mede does not think of proving. Just so is it with Vitranga, p. 838.

2. There is a singular flaw in the argument by which the second point is compassed.

After the Millennium and the final rebellion, Satan

is cast into the lake of fire, "*ubi erat et Bestia et Pseudopropheta.*" Therefore, says Mede, the destruction of the Beast and the False Prophet must precede the overthrow of Satan; "*non enim alioquin dictum foret, eo missum esse Satanam, ubi erat, &c.*"

But surely Mede and Vitringa also (p. 837, 838,) must have overlooked the fact, that the "*erat*" is not in the original, *Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης.* So far then as the original goes, ch. xx. 10, and ch. xix. 20, may be synchronous.

But this, Mede rejoins, cannot be, for the battle in which Satan is overcome in ch. xx, is so differently described from that in which the Beast and the False Prophet are vanquished in ch. xix. But then may not various imagery represent the same event? Does not Mede himself, very properly, make the wilderness sojourn of the woman (ch. xii. v. 14.) identical with the sackcloth testimony of the two witnesses (ch. xi. v. 3.)? See *Clavis Apocalypt. Part I, Synchronism I. Works, p. 521.*

II. It is further to be observed, that in Synchronism V. of Part II. of the *Clavis*, Mede is guilty of an error as to tenses similar to that which I have noticed above. And here again Vitringa (p. 837.) errs with him.

His object in that Synchronism is to prove once more, that the thousand years must follow upon the destruction of the Beast. He remarks, accordingly, that the martyrs who reign with Christ are such as "*bestiam non adoraverant neque imaginem ejus, neque acceperant characterem ejus,*" &c. On this he asks, "*Annon hæc verba satis indicant hoc Christi regnum regno Bestiæ imagini et stigmaticis ejus successisse?*"

But what, I ask, is the original Greek? *καὶ οἳτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ οὐκ ἔλαβον τὸ χάραγμα κ. τ. λ.* So far then as the original goes the (spiritual) reign of the martyrs may be synchronous with the (ecclesiastical) dominion of the Beast.

Thus it would seem that the whole of Mede's argument is reduced to this, that there is no period before the sounding of the seventh trumpet in which we can place Satan's binding as understood by him: it must therefore be placed after it. We revert therefore to the question which has already been discussed in the body of Lecture VII. (p. 351—358.) namely, "what intensity of fulfilment does that symbol Scripturally demand?"

2. I may here advert to another argument by which (in this same Synchronism) Mede thinks to determine the position of the thousand years.

He finds in ch. xx, a reign of the saints with Christ. He finds also in ch. xi, at the seventh trumpet, a reign of Christ. Therefore he concludes that the thousand years must fall under the seventh trumpet.

Let me remark upon this argument, (in which Vitringa is again Mede's companion, p. 838.) that there is very possibly a misapprehension in both cases.

As to chapter xx, I have already (p. 383—386.) remarked, that the reign of the saints is but one feature in the description. They reign indeed, but they suffer also, and that at one and the same time.

As to chapter xi, it commemorates one of those stages in Christ's triumphant progress, which the Apocalyptic Church is wont to celebrate as the coming of his kingdom. See ch. xii. 10, which celebrates the overthrow of Paganism: ch. xi. 14—17, which celebrates the blessed Reformation; and ch. xix. 6, which celebrates the final consummation. See Lecture II. p. 77—79.

III. I may, before concluding this note, remark, that the view here taken of the relative chronological position of chapters xix, and xx, so far from disturbing the symmetry of the prophetic narrative, (as Vitringa complains, p. 837,) rather approves itself as exhibiting another instance of the art with which these visions are constructed.

Chapter xix, is divisible into two compartments. The

one (viz. v. 1—10.) describes the joy that fills all the courts of heaven at the recent overthrow of Babylon, and the approaching nuptials of the Lamb. The other (viz. v. 11—21.) describes, symbolically, the concomitant consumption and destruction of antichrist. In each case we are carried onward to the end of time.

Chapters xx, xxi, xxii, enlarge the field of vision, and fill up its details.

Chapter xx, traces the history of Satan, the great moving power, if I may so speak, of antichrist, from the moment when he first inspired him with his Christ-denying doctrine, until the moment when, having stirred him up to a last desperate struggle, he shares his signal overthrow. It corresponds therefore, for the most part, to the second and lower department of chapter xix.

Chapters xxi, xxii. are as much prospective as ch. xx, is retrospective. They describe the bride, the Lamb's wife, and tell the joy of her eternal union with her Lord.

This arrangement, I may finally observe, removes all the difficulty attending the mention of a marriage in chapter xix, and also of a marriage in chapters xxi, xxii; a difficulty which both Mede and Faber endeavour to overcome by asserting, that the bride of ch. xix, is (not the bride of ch. xxi, xxii, but) the restored Jewish Church. But where in Scripture do they find warrant for this? Surely in the sacred pages there is but one company on which that distinguished title is conferred, and that company is the Church of the first-born, whose names are written in heaven.

NOTE II, p. 380.

"I would now go one step further, and suggest, that (as I gather from a careful comparison of all the passages in which the word πλανάω and its derivatives are used in the New Testament Scriptures,) the 'deceiving' of the nations may signify the invention and propagation among them of religious imposture."

I. πλανάω. This verb is used thirty-nine times in the New Testament.

(1) Twenty-nine times of DOCTRINAL ERROR.

Active Voice. Matt. xxii. 29: xxiv. 4, 5, 11, 24: Mark xiii. 5, 6: John vii. 12: 2 Tim. iii. 13: 1 John i. 8†: ii. 26: iii. 7: Rev. xii. 9: xiii. 14: xix. 20.

Middle Voice. Mark xii. 24†; 27†: Rev. ii. 20.

Passive Voice. Luke xxi. 8: John vii. 47: 1 Cor. vi. 9†: xv. 33†: Gal. vi. 7†: 2 Tim. iii. 13: Titus iii. 3: James i. 16†: v. 19†: 2 Peter ii. 15†: Rev. xviii. 23.

† In ALL the above passages, *except those to which † is affixed*, it implies more than doctrinal error—even DIRECT RELIGIOUS IMPOSTURE *on the part of the deceiver*.

(2) Five times of LITERAL WANDERING.

Middle or Passive Voice. Matt. viii. 12 (bis), 13: Heb. xi. 38: 1 Peter ii. 25.

(3) Twice of MORAL DELINQUENCY.

Middle Voice. Heb. iii. 10: v. 2.

(4) *Three passages only remain*, namely, those under debate;

Active Voice. Rev. xx. 3, 8, 10.

II. πλάνος. This substantive occurs five times in the New Testament; *in each case it signifies a RELIGIOUS IMPOSTOR*. Matt. xxvii. 63: 2 Cor. vi. 8: 1 Tim. iv. 1: 2 John 7 (bis).

III. πλάνη. This substantive is used ten times in the New Testament.

(1) Eight times of DOCTRINAL ERROR.

Matt. xxvii. 64: Eph. iv. 14: 1 Thess. ii. 3: 2 Thess. ii. 11: James v. 20†: 2 Peter ii. 18†: iii. 17†: 1 John iv. 6.

† These are the only passages among those enumerated above, in which religious IMPOSTURE is not intended.

(2) Twice of MORAL DELINQUENCY.

Rom. i. 27: Jude 11.

IV. *πλανήτης*. Jude 13. a wanderer.

V. It would seem then that, out of fifty-five several times in which the verb *πλανάω* and its derivatives occur in the New Testament, no less than forty-two times they imply DOCTRINAL ERROR. Of those forty-two times, no less than twenty-seven include the further idea of direct religious IMPOSTURE. While only four times is MORAL DELINQUENCY signified. From this enumeration are, of course, excluded the three instances that occur in Rev. xx.

NOTE JJ, p. 397.

“You will bear me out when I say, that as, on the one hand, many names of high repute are to be found among the advocates of the spiritual view of a future Millennium; so also, on the other hand, might men of great celebrity be mentioned, who, viewing the thousand years as passing or past, have more or less approximated to the interpretation which I have now suggested.”

It was my intention to have laid before my readers in this note a list of the various authors who have approached more or less to one or other of the two alternative views of the thousand years, propounded in this seventh Lecture, with a short account of their several opinions upon the matter.

Such a task however is not easily accomplished by one who has not now, as heretofore, ready access to a plentiful library. Nor is it absolutely demanded in a work

which, like the present, is simply an enquiry into the meaning of Scripture language.

1. I shall therefore content myself with recording the fact, that an exposition of the thousand years, which would place them in a period now long past, was not only fully developed by the great Augustine (born A.D. 354, died 430.) in his celebrated work on the City of God, (book xx. chapter 7 et seq.), but also soon obtained a very general acceptance, and has never since wanted the sanction of illustrious names. He dated the binding of Satan from the personal triumphs of the Incarnate Word. The first resurrection he deemed to be spiritual, (ch. 6,) the reign of the martyrs to be a "regnum militiæ," (ch. 9,) the insurrection of God and Magog to be the breaking out of a fierce persecution throughout the earth, (ch. 11,) on the loosing of Satan at the close of the world's sixth Millenary. The reader who wishes to see how much can be said in favour even of this view, (modified of course by the lapse of time,) will do well to turn to Archbishop Ussher's (born A.D. 1580, died 1655.) "*Hypomnema de Ecclesiarum Christianarum successione continuâ, et statu nunquam interrupto*," chapter i. It was also held by the learned Lightfoot, (born A.D. 1602, died 1675,) as may be seen by a reference to his remarks on Rev. xx. in his *Harmony*. (Works, vol. ii. p. 130, 131.)

2. The Augustinian theory has been promulgated anew in the present day by Dr. Wordsworth, in his *Hulsean Lectures*. There is however this great difference between the disciple and his master, that the former ascribes to the visible society of professing Christians attributes which, as the latter most scripturally taught, belong only to the mystical spouse of Christ. For the African Bishop speaks of the "*Ecclesia . . . prædestinata et electa ante mundi constitutionem, de quâ dictum est, 'Novit Dominus qui sunt ejus'.*"

3. Another exposition of Rev. xx. which places the thousand years in times now past is to be found in the

pages of Foxe, (born A.D. 1517, died 1587;) Brightman, (1557—1607;) Grotius, (1583—1645;) Cocceius, (1603—1669: see Vitringa Anac. Apocal. p. 836.) The binding of Satan was, according to these writers, accomplished at the overthrow of Paganism in the fourth, his loosing at the irruption of the Turks into Christendom in the fourteenth century.

4. A fourth view of the thousand years which makes the Millennium to be past, is that of Dr. Hengstenberg. He takes the *ἔθνη* of the Apocalypse to be the nations of Germany, (vol. ii. p. 291,) delivered from the bondage of Satan about the time of Charlemagne, (p. 275,) and now passing once more beneath the yoke of an unbridled moral, intellectual, and political licentiousness. I will not further advert to this writer than to observe, that he takes Rev. xx. 4—6, to be a lifting up of the curtain which conceals the world of spirits from view, that the Church may for her comfort see how truly happy they are even now who have suffered for the truth's sake. (p. 296.) Dr. Hengstenberg is a writer of the Præterist school.

5. But, fifthly, the interpretation which comes nearest to that which has been suggested in this Lecture,—though by no means identical with it,—is that of the late talented and pious Henry Gipps. In a small work, the power of which has been by no means generally appreciated, he first analyzes the several arguments usually alleged in favour of the Pre-Millennial view. He then, with his usual modesty, propounds his own opinion, that “the prophecy concerning the first resurrection may have received its fulfilment in the rising up of that body of sincere followers of the Lamb, who were designated by the various titles of Waldenses, Albigenses, Paterines, &c. . . . They appear,” he adds, “to have arisen about the middle of the ninth century; about, or soon after, the time that Claude, Bishop of Turin, had finished his labours; and a succession of such

persons has been continued in the kingdom of the Beast,—including, as I conceive, the Lollards, and the followers of Wickcliffe, and of the Reformers Luther, Zuinglius, &c.—who have refused to worship the Beast ever since that time.” Of the second resurrection, or ‘the living again of the rest of the dead,’ Mr. Gipps says, it “will, I conceive, take place by the conversion of the Jews, and, with them, of a vast number of Gentiles, into the church of Christ, after the Millennial period is ended.” (First Resurrection, p. 147—149.)

6. Let me conclude this note by a few striking words from Hengstenberg, (on the Revelation, vol. ii. p. 289, 290). “Strange truly is the prejudice against the view we have propounded of the thousand years’ reign, as if it took from us somewhat of our consolation! as if it were fitted to overthrow our hope! On the contrary, it is very consolatory for us to know, that we have the thousand years already behind us; therefore before us not the mere glimmering, but the clear day;—not the preliminary victory, which is again to be succeeded by a heavy reverse, but the final conquest. If the old earth is always to get more corrupt and full of wickedness, it is a great consolation, that we have got so far over the pilgrimage to the new earth on which righteousness dwells.”

NOTE KK, p. 438.

“On Israel the Nation and Israel the Church, as spoken of by the Prophet Isaiah.”

The following extracts from Professor Alexander’s invaluable commentary will, I trust, at once recommend that work to my readers, (if any of them should not be acquainted with it,) and also confirm the testimony I have borne concerning the true burden of Old Testament Prophecy.

I. Synoptical view of the Later Prophecies of Isaiah.

1. "The prominent objects here presented to the Prophet's view are these five. 1. The carnal Israel, the Jewish nation, in its proud self-reliance, and its gross corruption, whether idolatrous, or only hypocritical and formal. 2. The spiritual Israel, the true Church, the remnant according to the election of grace, considered as the object of Jehovah's favour and protection, but at the same time as weak in faith and apprehensive of destruction. 3. The Babylonish exile and the Restoration from it, as the most important intermediate point between the date of the prediction and the advent of Messiah, and as an earnest or a sample of Jehovah's future dealings with his people both in wrath and mercy. 4. The advent itself, with the person and character of him who was to come for the deliverance of his people not only from eternal ruin, but from temporal bondage, and their introduction into 'glorious liberty.' 5. The character of this new condition of the Church or of the Christian Dispensation, not considered in its elements but as a whole; not in the way of chronological succession, but at one view; not so much in itself, as in contrast with the temporary system that preceded it.

"These are the subjects of the Prophet's whole discourse, and may be described as present to his mind throughout; but the degree in which they are respectively made prominent is different. The order is not that of strict succession, but of alternation. It is still true, however, that the relative prominence of these great themes is far from being constant. As a general fact, it may be said that their relative positions in this respect answer to those which they hold in the enumeration above given. The character of Israel, both as a nation and a Church, is chiefly prominent in the beginning, the exile and the advent in the middle, the contrast and the change of dispensations at the end."

2. "To assure the Israel of God, or true Church, that

the national judgments which had been denounced should not destroy it, is the Prophet's purpose in the fortieth chapter, and is executed by exhibiting Jehovah's power, and willingness, and fixed determination to protect and save his own elect. In the forty-first, his power and omniscience are contrasted with the impotence of idols, and illustrated by an individual example. In the forty-second, the person of the great Deliverer is introduced, the nature of his influence described, the relation of his people to himself defined, and their mission or vocation as enlighteners of the world explained. The forty-third completes this exposition, by exhibiting the true design of Israel's election as a people, its entire independence of all merit in themselves, and sole dependence on the sovereign will of God. In the forty-fourth, the argument against idolatry is amplified and urged, and the divine sufficiency and faithfulness exemplified by a historical allusion to the exodus from Egypt, and a prophetic one to the deliverance from Babylon, in which last Cyrus is expressly named. The last part of this chapter should have been connected with the first part of the forty-fifth, in which the name of Cyrus is repeated, and his conquests represented as an effect of God's omnipotence, and the prediction as a proof of his omniscience, both which attributes are then again contrasted with the impotence and senselessness of idols. The same comparison is still continued in the forty-sixth, with special reference to the false gods of Babylon, as utterly unable to deliver either their worshippers or themselves. In the forty-seventh, the description is extended to the Babylonian government, as wholly powerless in opposition to Jehovah's interference for the emancipation of his people. The forty-eighth contains the winding up of this great argument from Cyrus and the fall of Babylon, as a conviction and rebuke to the unbelieving Jews themselves. The fact, that Babylon is expressly mentioned only in these chapters, is a strong confirmation of

our previous conclusion, that it is not the main subject of the prophecy. By a natural transition he reverts in the forty-ninth to the true Israel, and shews the groundlessness of their misgivings, by disclosing God's design respecting them, and shewing the certainty of its fulfilment, notwithstanding all discouraging appearances. The difference in the character and fate of the two Israels is still more exactly defined in the fiftieth chapter. In the fifty-first, the true relation of the chosen people both to God and to the Gentiles is illustrated by historical examples, the calling of Abram and the exodus from Egypt, and the same power pledged for the safety of Israel in time to come. In the last part of this chapter, and the first of the fifty-second, which cohere in the most intimate manner, the gracious purposes of God are represented as fulfilled already, and described in the most animating terms. This view of the future condition of the Church could not be separated long from that of him by whom it was to be effected; and accordingly the last part of this chapter, forming one unbroken context with the fifty-third, exhibits him anew, no longer as a teacher, but as the great sacrifice for sin. No sooner is this great work finished, than the best days of the Church begin, the loss of national distinction being really a prelude to her glorious emancipation. The promise of this great change in the fifty-fourth chapter, is followed in the fifty-fifth by a gracious invitation to the whole world to partake of it. The fifty-sixth continues the same subject, by predicting the entire abrogation of all local, personal, and national distinctions. Having dwelt so long upon the prospects of the spiritual Israel, or true Church, the Prophet, in the last part of the fifty-sixth and the first part of the fifty-seventh, looks back at the carnal Israel, as it was in the days of its idolatrous apostacy, and closes with a threatening which insensibly melts into a promise of salvation to the true Israel. The fifty-eighth again presents the carnal Israel, not as idolaters but as hypo-

crites, and points out the true mean between the rejection of appointed rites, and the abuse of them. The fifty-ninth explains Jehovah's dealings with the nation of the Jews, and shews that their rejection was the fruit of their own doings, as the salvation of the saved was that of God's omnipotent compassions. In the sixtieth he turns once more to the true Israel, and begins a series of magnificent descriptions of the new dispensation as a whole, contrasted with the imperfections and restrictions of the old. The prominent figures of the picture in this chapter are, immense increase by the accession of the Gentiles, and internal purity and peace. The prominent figure in the sixty-first, is that of the Messiah as the agent in this great work of spiritual emancipation. In the sixty-second, it is that of Zion, or the church herself, in the most intimate union with Jehovah, and the full fruition of his favour. But this anticipation is inseparably blended with that of vengeance on the enemies of God, which is accordingly presented in the sublime vision of the sixty-third chapter, followed by an appeal to God's former dealings with his people, as a proof that their rejection was their own fault, and that he will still protect the true believers. These are represented in the sixty-fourth as humbly confessing their own sins, and suing for the favour of Jehovah. In the sixty-fifth, he solemnly announces the adoption of the Gentiles, and the rejection of the carnal Israel because of their iniquities, among which idolatry is once more rendered prominent. He then contrasts the doom of the apostate Israel with the glorious destiny awaiting the true Israel. And this comparison is still continued in the sixty-sixth chapter, where the Prophet, after ranging through so wide a field of vision, seems at last to fix his own eye and his reader's on the dividing line or turning point between the old and new economy, and winds up the whole drama with a vivid exhibition of the nations gathered to Jerusalem for worship, while the children of the kingdom, i. e. Israel

according to the flesh, are cast forth into outer darkness, where their worm dieth not, and their fire is not quenched. Upon this awful spectacle the curtain falls, and we are left to find relief from its impressions in the merciful disclosures of a later and more cheering revelation."

II. 1. Contents of chapter lx.

"Having repeatedly and fully shewn that the national pre-eminence of Israel was not to be perpetual, that the loss of it was the natural consequence and righteous retribution of iniquity, and that their loss did not involve the destruction of the true Church or spiritual Israel, the prophet now proceeds to shew, that to the latter the approaching change would be a glorious and blessed one. He accordingly describes it as a new and divine light rising upon Zion, v. 1. He contrasts it with the darkness of surrounding nations, v. 2. Yet these are not excluded from participation in the light, v. 3. The elect in every nation are the children of the Church, and shall be gathered to her, v. 4, 5. On one side he sees the oriental caravans and flocks approaching us, v. 6, 7. On the other, the commercial fleets of western nations, v. 8, 9. What seemed to be rejection is in fact the highest favour, v. 10. The glory of the true Church is her freedom from local and national restrictions, v. 11. None are excluded from her pale but those who exclude themselves, and thereby perish, v. 12. External nature shall contribute to her splendour, v. 13. Her very enemies shall do her homage, v. 14. Instead of being cast off, she is glorified for ever, v. 15. Instead of being identified with one nation, she shall derive support from all, v. 16. All that is changed in her condition shall be changed for the better, v. 17. The evils of her former state are done away, v. 18. Even some of its advantages are now superfluous, v. 19. What remains shall no longer be precarious, v. 20. The splendour of this new dispensation is a moral and spiritual splendour, but attended by external safety and protection,

v. 21, 22. All this shall certainly and promptly come to pass at the appointed time, v. 22."

2. Contents of chapter lxiv.

"This chapter, like the one before it, from which it is in fact inseparable, has respect to the critical or turning point between the old and new dispensations, and presents it just as it might naturally have appeared to the believing Jews, i. e. the first Christian converts, at that juncture. The strongest confidence is expressed in the divine power, founded upon former experience, v. 1—3. The two great facts of Israel's rejection as a nation, and the continued existence of the Church, are brought together in v. 4. The unworthiness of Israel is acknowledged still more fully, v. 5, 6. The sovereign authority of God is humbly recognized, v. 7. His favour is earnestly implored, v. 8. The external prerogatives of Israel are lost, v. 9. But will God for that cause cast off the true Israel, his own Church or people? v. 10."

3. Contents of chapter lxv.

"The great enigma of Israel's simultaneous loss and gain is solved by a prediction of the calling of the Gentiles, v. 1. This is connected with the obstinate unfaithfulness of the chosen people, v. 2. They are represented under the two main aspects of their character at different periods, as gross idolaters and as pharisaical bigots, v. 3—5. Their casting off was not occasioned by the sins of one generation, but of many, v. 6, 7. But even in this rejected race there was a chosen remnant, in whom the promises shall be fulfilled, v. 8—10. He then reverts to the idolatrous Jews, and threatens them with condign punishment, v. 11, 12. The fate of the unbelieving carnal Israel is compared with that of the true spiritual Israel, v. 13—16. The Gospel economy is described as a new creation, v. 17. Its blessings are described under glowing figures borrowed from the old dispensation, v. 18, 19. Premature death shall be no longer known, v. 20. Pos-

session and enjoyment shall no longer be precarious, v. 21—23. Their very desires shall be anticipated, v. 24. All animosities and noxious influences shall cease for ever, v. 25."

4. On chapter lxvi. verse 3.

Alexander mentions with approval the exposition of Vitringa. Of that commentary the following is the conclusion (Englished). "I am plainly of opinion, that the Holy Ghost expressed himself thus, in order that he might suggest to our minds the thought, that the time was now come in which the material temple which God had hitherto tolerated in the Jewish nation should be destroyed, and with it the whole ritual service; forasmuch as it was his purpose in creating new heavens and a new earth, after the satisfaction made by the offering up of his Son, to found a spiritual œconomy, in which, the temple and ceremonial worship being destroyed, it would be unlawful to offer oxen, sheep, oblations, and incense according to the ancient law; so that whosoever should afterwards venture to do so, would be deemed guilty of as grave an offence as one who was guilty of the greatest violations of the law."

5. On chapter lxvi. verse 7.

"This passage has respect to the vocation of the Gentiles, as immediately consequent upon the excision of the Jews, a sequence of events which is continually held up to view in the New Testament history. (Luke xxiv. 47; Acts iii. 26; xiii. 46; xviii. 6; Rom. i. 16; ii. 10.) It is perfectly sufficient to understand the parturition as a figure for the whole eventful crisis of the change of dispensations, and the consequent change in the condition of the Church. This indestructible ideal person, when she might have seemed to be reduced to nothing by the defection of the natural Israel, is vastly and suddenly augmented by the introduction of the Gentiles, a succession of events which is here most appropriately represented as the birth of a male child without the pains of childbirth."

6. On chapter lxvi. verse 16.

"A clew to the primary application of the verse before us is afforded by our Saviour's words, in Matt. xxiv. 22, where, in speaking of the speedy destruction of Jerusalem, he says, that excepting the elect no flesh should be saved, i. e. no portion of the Jewish race but those who were ordained to everlasting life through faith in him. . . According to this view of the passage, what is here said of fire, sword, and slaughter, was fulfilled not only as a figurative prophecy of general destruction, but in its strictest sense in the terrific carnage which attended the extinction of the Jewish State, and of which, more emphatically than of any other event outwardly resembling it, it might be said, that *many were the slain of Jehovah.*"

7. On chapter lxvi. verse 17.

"The apparent difficulty which arises from the description of such gross idolatry, as all admit to have had no existence among the Jews after their return from exile, is removed by the consideration, that the Jews were cast off, not for the sins of a single generation, but of the race throughout its ancient history, and that idolatry was not only one of these, but that which most abounded in the days of the prophet; so that when he looks forward to the great catastrophe, and paints its causes, he naturally dips his pencil in the colours which were nearest and most vivid to his own perceptions, without meaning to exclude from his description other sins as great or greater in themselves, which afterwards supplanted these revolting practices as the besetting national transgressions of apostate Israel."

8. On chapter lxvi. verse 22.

"The grand error incident to a change of dispensations, was the very one which has perverted and obscured the meaning of these prophecies, the error of confounding the two Israels whom Paul so carefully distinguishes, and of supposing that the promises given to the Church

when externally identified with one race, are continued to that race even after their excision from the Church. It was to counteract this very error that the verse before us was recorded, in which God's people, comprehending a remnant of the natural Israel and a vast accession from the Gentiles, are assured that God regards them as his own chosen people, not a new one, but the same that was of old, and that the very object of the great revolution, here and elsewhere represented as a new creation, was to secure their perpetuity and constant recognition as his people. Since then he creates new heavens and a new earth for this very purpose, that purpose cannot be defeated while these heavens and that earth endure."

9. On chapter lxvi. verse 24.

"The great catastrophe with which the vision closes is the change of dispensations, comprehending the final abolition of the ceremonial law, and its concomitants; the introduction of a spiritual worship, and the consequent diffusion of the Church, its vast enlargement by the introduction of all Gentile converts to complete equality of privilege and honour with the believing Jews, and the excision of the unbelieving Jews from all connexion with the Church or chosen people, which they once imagined to have no existence independent of themselves. The contrast between these two bodies, the rejected Jews, and their believing brethren, forming one great mass with the believing Gentiles, is continued to the end, and presented for the last time in these two concluding verses, where the whole is condensed into a single vivid spectacle, of which the central figure is Jerusalem, and its walls the dividing line between the two contrasted objects. Within is the true Israel, without the false. Within, a great congregation, even 'all flesh,' come from the east and the west, and the north and the south, while the natural children of the kingdom are cast out. (Matt. viii. 12.) The end of the former is left to be imagined or inferred from other prophecies, but that of the latter is

described, or suggested in a way more terrible than all description. In the valley of the son of Hinnom, under the very brow of Zion and Moriah, where the children were once sacrificed to Moloch, and where purifying fires were afterwards kept ever burning, the apostate Israel is finally exhibited, no longer living, but committed to the flames of Tophet. To render our conception more intense, the worm is added to the flame, and both are represented as undying. That the contrast hitherto maintained may not be forgotten even in this closing scene, the men within the walls may be seen by the light of those funereal fires coming forth and gazing at the ghastly scene, not with delight as some interpreters pretend, but as the text expressly says with horror. . . . But as the safety of the chosen remnant was to be partaken by all other true believers, so the ruin of the unbelieving Jew is to be shared by every other unbeliever. Thus the verse becomes descriptive of the final doom of the ungodly, without any deviation from its proper sense, or any supposition of a mere allusion or accommodation in the use of the same figures by our Lord himself in reference to future torments. All that is requisite to reconcile and even to identify the two descriptions is the consideration, that the state of ruin here described is final and continuous, however it may be divided, in the case of individuals, between the present life and that which is to come. Hell is of both worlds, so that in the same essential sense, although in different degrees, it may be said both of him who is still living but accursed, and of him who perished centuries ago, that his worm dieth not, and his fire is not quenched."

NOTE LL, p. 442.

“What, I say, were all these events, and persons, and days, and rites, but types of good things to come in store for the Church, even for the Church extending to remotest ages?”

I. Many a Pre-Millennarian brother will readily admit, that Israel of old was a type of the Church of the first-born. He will, however, at once proceed to argue thence for the re-instatement of that people in their ancient abode and ancient privileges. Else, he pleads, the type will be incomplete, for its antitype, the mystical church, can never be cast off.

1. It may however be well affirmed in reply, that, even in this respect, the type has already been perfected exactly in that proportion which the nature of such adumbrations demands. For the restoration from Babylon abundantly shadowed forth the unchangeableness of Jehovah's love to the children of his grace.

2. And truly the very fact of Israel being a type, is rather an argument against his future exaltation to renewed national and ecclesiastical dignity. For it is inherent in types that they should vanish in the presence of their antitype. Every other type has done so, and that for ever. Why should not this also?

3. Let me, however, present to the reader the following valuable extract from Mr. Fairbairn's work on “the Typology of Holy Scripture.” (p. 451—453.) “The natural Israel, as God's chosen people from among the peoples of the earth, were types of the elect seed, the spiritual and royal priesthood, whom Christ was to choose out of the world, and redeem for his everlasting kingdom. When this latter purpose began to be carried into effect, the former, as a matter of course, began to give way—precisely as the shedding of Christ's blood

upon the cross antiquated the whole sacrificial system of Moses.

“Hence, to indicate that the type in this respect has passed into the antitype, believers in Christ, of Gentile as well as of Jewish origin, are called Abraham’s seed (Gal. iii. 29); Israelites (ch. vi. 16; Eph. ii. 12, 19); comers unto mount Zion (Heb. xii. 22); citizens of the free or heavenly Jerusalem (ibid. Gal. iv. 26); the circumcision (Phil. iii. 3. Col. ii. 11); and in the Apocalypse, which is written throughout in the language of symbol and type, they are even called Jews (ch. ii. 9); while the sealed company, in ch. vii. who undoubtedly represent the whole multitude of the redeemed, are identified with the sealed of the twelve tribes of Israel.

4. “Further, this spiritual Israel of the New Testament are expressly declared to be ‘heirs according to the promise’ (Gal. iii. 29); the promise, namely, given to Abraham, for it is as Abraham’s seed that they are designated heirs; and, of course, the possession of which they are heirs can be no other than that given by promise to Abraham. But then, as the antitypical things have now entered, not the old narrow and transitory inheritance is to be thought of, but that which it typically represented, ‘the inheritance incorruptible, undefiled, and that fadeth not away,’ which now takes its place as an object of hope.

“Accordingly, when the higher things of the Gospel are fairly introduced, it is to this nobler inheritance, as alone remaining, that the desires and expectations of the heirs of salvation are pointed. The apostles never allude to any other, when handling the case either of believing Jews or converted Gentiles; and where that inheritance of endless blessing and glory, the inheritance, as we believe it to be, of this earth itself in a state of heavenly perfection, when this shall become the possession of a redeemed and glorified church, then shall the promise contained in the Old Testament type be fully realised.

5. "But may not something specially belonging to Israel be included in the antitype? something to distinguish the natural line of believers from those who belong to the seed only by spiritual ties? So, sometimes, it is argued, as in *Israel Restored*, p. 193: 'Do they tell us the literal Israel was a type of the spiritual? We instantly grant it. Do they tell us again, that therefore there is a spiritual fulfilment of the covenant to believers? We grant it also. But all this, we say, is nothing to the point. You must go farther. What you need to prove is, that Israel of old, whose descendants still exist, was *so* a type of the spiritual Israel, that they were finally to merge, and be lost in them whom they typified.' There is no need for any such proof; the point in question is implied in the very fact of their being types; for, *as such*, they of necessity merged and became lost in the antitype. Was not the paschal lamb merged and lost in Christ? And the vail of the temple in Christ's body? And David in the Son of Mary? Every type must, as a matter of necessity, share the same fate; and if any thing peculiar is reserved for the land or people, who served a typical purpose, it must be on some other account than this, that it shall belong to them."

6. "The seed of Abraham has become unspeakably ennobled in Christ, and it is but natural to infer, that the inheritance also should be correspondingly ennobled. The peculiar distinction of Canaan, and that which most of all rendered it an inheritance of blessing, was its being God's land. And if, in Christ, the whole earth becomes in the same sense the Lord's, that Canaan was of old claimed to be his, then the promise will embrace the earth; nor will it be, in such a case, as if Canaan were lost to any portion of the seed, but rather as if Canaan were indefinitely widened and enlarged to receive them. In like manner, believers have the promise, that they shall worship God in his heavenly temple, and yet, when the heavenly city appears to John in its glory, he sees no

temple in it. Does the promise therefore fail? On the contrary, it is in the highest sense fulfilled. The no-temple simply means, that all has become temple, alike sacred and glorious; just as we may say, that no-Canaan in Christ has become all-Canaan. The inheritance is not lost; it has only ceased to become a part, and extends as far and wide as Christ's peculiar possession reaches. (Ps. ii.)"

II. With regard to the opinion entertained by some writers, (e. g. Molyneux, *World to Come*, p. 111.) that the literal Israel past is a type of the literal Israel future, or, in other words, "that Israel's past history *on earth*, is to find its counterpart in her future history *on earth*," it may, perhaps, be enough to quote a few remarks from the previous context of Mr. Fairbairn's valuable work;—"It is contrary," he says, (p. 450,) "to the nature of prophecies of this sort, as determined by the history of previous fulfilments, to make an event foreshadow itself,—to make one occupation of the land of Canaan the type of another and future occupation of it. As well might it be alleged, that the natural Israel having eaten manna in the desert, was a type of their having to eat it again, or that their former killing of the passover-lamb foreshadowed their doing so hereafter in some new style, as that their ancient occupation of the land of Canaan typified a future and better possession of it."

NOTE MM, p. 483.

John i. 50, 51. "Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Mr. Greswell adduces the above verses as a proof that there must yet be "nothing less than a heaven

transacted upon earth; that is, a scheme and œconomy, which though in their local bounds necessarily confined to the earth, are yet intimately connected with heaven, and are characterized by the closest communion and intercourse with it." Parables, vol. i. p. 231—234.

I will not tarry to remark, that even if a literal vision were here predicted, the silence of Scripture upon the point is no proof that such did not in due time take place. "*Alii factum volunt*," says Pole in his Synopsis, "*quanquam nusquam narratum, ut multa alia*, cap. xx. 30: xxi. 25."

Let me rather take leave of my reader, by placing before him in English, portions of Lampe's beautiful commentary upon the passage. They fully meet all that has been said of these verses as proving a personal reign.

"Ver. 50. *Thou shalt see greater things than these.*

"It is here implied, that Nathanael had already seen very great mysteries:—such certainly were the truths that Jesus was a discerner of the secrets of the heart, and, though so lowly in outward semblance, was nevertheless the Son of God and the King of Israel. But greater things than these remained;—those forsooth by which Jesus would actually manifest himself as the Son of God and the King of Israel. They were those greater works which the Father was about to shew unto the Son, in order that not the Jews only, but his disciples also might marvel.

"In John v. 20, and onward, those greater works are explained. From that passage we learn, that they would begin with the resurrection of Christ, and would include the whole of his subsequent glory. For by the resurrection from the dead was he 'declared to be the Son of God with power,' Rom. i. 4. And, being after that resurrection exalted, he came forth as 'the first-begotten of the dead, and the prince of the kings of the earth.' Rev. i. 5.

“These greater things Nathanael should behold, since Jesus was minded to enrol him among the number of those who were to be eye-witnesses to others of his glory. . . . And this ‘seeing’ includes not only external vision, but also the inward beholding of the mind. For the word ‘see’ corresponds here to the word ‘believe,’ and therefore must be applied to the eyes of the soul.”

“Ver. 51. *Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*

“This opening of the heavens is to be understood mystically. It signifies the removal of all those impediments by which hitherto even believers themselves had been in some sort excluded from communion with God. Such were the mists and clouds of their sins, Is. lix. 1, 2. and particularly that ‘handwriting of ordinances which was contrary to us.’ These were, both one and the other, to be taken out of the way by the cross of Christ, Col. ii. 11. . . . Therefore heaven must needs be opened;—on the one hand to God, that he might have fellowship with his elect in the world, 2 Cor. v. 19. and might by his Spirit pour forth on all the earth a plentiful rain of celestial gifts, Is. xlv. 8: Eph. i. 3. Heaven must needs be opened on the other hand to the believing people of God, by the more clear understanding of heavenly mysteries, 2 Cor. iii. 18: 1 Cor. ii. 7—10;—by free access to the throne of grace by the new and living way, Heb. x. 20: iv. 16: Eph. ii. 18; and by a more close communion with the blessed inhabitants of heaven, Heb. xii. 22, 23.

“The preposition ἐπὶ frequently signifies ‘unto,’ Matt. xviii. 12 (ἐπὶ τὰ ὄρη): Mark v. 21 (συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν): Luke x. 9 (ἐφ’ ὑμᾶς): xxiii. 1 (ἐπὶ τὸν Πιλάτον): John xix. 33 (ἐπὶ τὸν Ἰησοῦν). And thus should it be translated here. For we have proved that the subject before us is not so much Christ’s glory on earth, as his heavenly glory, including as it does those greater things which should be seen when heaven was opened by the finished work and ascension of Christ. . . . Again, thus

only could the angels be said first to ascend and then to descend unto him in the manner which we shall presently explain. . . Nor could the vision of Jacob be otherwise aptly compared with this promise, for the Jehovah, who in the form of man stands at the top of the ladder while the angels ascend and descend, is the angel Redeemer himself, Gen. xxviii. 13. Compare v. 14 with ch. xlviii. 15, 16.

“Thus it appears that Jesus intimates, that although now, in lowly guise, as the Son of man, he was conversant among men, yet would he soon sit down on a heavenly throne, Ps. ciii. 19: Is. lxvi. 1. Thence should flow the rivers of living water, and gifts be given to fill all things. Thither should the eyes of faith penetrate, thither should the incense of prayer and praise ascend, as unto him ‘who is head over all things to his Church, which is his body, and the fulness of him who filleth all in all.’ Eph. i. 22, 23. Furthermore, he must also be shewn forth as the King of angels. For him must all the angels of God worship, Heb. i. 6. To him they must first ascend, accompanying him as he went up on high, Ps. xlvii. 6; and soliciting his commands as he sits at the right hand of God. To him they must furthermore ever and anon descend, often as in the earth, which is his footstool, he manifests his presence with his Church; and especially in those various illustrious ‘comings’ which he has promised to her, terminating with his coming to final judgment, Matt. xxiv. 30, 31: xxv. 31. Jude 14.”

“LORD, REMEMBER ME WHEN THOU COMEST INTO THY KINGDOM.”

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